



Reading Nantucket's Landscape

Play ▶

This research was conducted as part of the International Exchange Program 2022 of the US/ICOMOS and PIN (Preservation Institute Nantucket) collaborative program. The exchange and hence my research took place between 18th of June and 28th of August 2022.

My main task was to help expand the heritage narrative, precisely contribute to **THE UNTOLD HERITAGE NARRATIVE OF NANTUCKET**. In its current narrative, the island is focused on the narrow story - glorification of the whaling industry, whales and nantucket lightship baskets, objects that have acquired a luxury status instead of being utilitarian as in the past. Hence, my task was at the same time easy and complicated. The freedom of choosing your own research topic might even sometimes be harder than conducting the one you are asked to do. Especially in the case when facing an unknown culture and place. Hopefully I managed to do it in an engaging and interesting way.

Since my topic could have been focused around countless different topics, I found it necessary to explain why I decided to focus it on **LANDSCAPE(S)**. The reasoning is provided through three scales. Among the three scales, the largest represents the global perspective, the middle the local, and the smallest represents my own rationale.

Scale

As part of the World Heritage Convention 1972, the US concept of “wildness” played an important role in protecting the environment and “natural” heritage. “Natural” heritage is included in the Convention as a result of the US efforts (You can read more about the Convention here: <http://www.whc.unesco.org/en/convention/>).

Scale

Nearly 45% of Nantucket landscape is under protection. In other words, landscape plays a significant role in the value of islands.

Scale

Personal interested in “holistic” approach towards heritage, PEOPLE / NATURE / CULTURE.

The knowledge I gained during my stay on Nantucket is thanks to following people:

Main supervisor, Dr. Cleary Larkin, Acting Director of Historic Preservation Program Director, Preservation Institute Nantucket and Assistant Scholar, Department of Urban and Regional Planning University of Florida

- Kimberly Rose, Co-Director of the Preservation Institute Nantucket
- Neil P. Foley, Nantucket Conservation Foundation Interpretive Education Coordinator/Ecologist (great explainer and bird enthusiast always willing to answer any of my questions)
- Nick Larrabee, Nantucket Conservation Foundation Manager of Milestone Cranberry Bog
- Allen B. Reinhard, Nantucket Conservation Foundation Middle Moors Ranger
- Dr. Jennifer M. Karberg, Nantucket Conservation Foundation Director of Research & Partnerships
- Karen C. Beattie, Nantucket Conservation Foundation Vice President of Science & Stewardship
- Rita Carr, Nantucket Preservation Trust Director of Media and Communications
- Mrs. Marie Sussek, Former President of Nantucket Garden Club
- Peggi Godwin, Nantucket Historical Association, Research Librarian and Rea Shropshire, PIN student, who helped me find many interesting past PIN reports

And many others I met along my visits and tours to various landscapes around the island.

Content.

Theoretical Background as an Introduction	2
LANDSCAPE AS A HUMAN HABITAT	8
• In The Memory of The First Landscape Use	24
LANDSCAPE AS WEALTH	28
LANDSCAPE AS AESTHETICS	46
LANDSCAPE AS A PROBLEM	62
Few Words After ...	72
Bibliography	73
Annex	75

Play ▶

“Life on the island was sealed for the moment in time”
(Peter B., 2012, p. 25)

Changes on the island after its separation from the mainland were either carried by the wind/ocean, enclosed (as with firewood logs), accidentally, or was brought to the island on purpose. The focus of this paper is on the Nantucket landscape. "...humans arrived and started altering the landscape and utilizing its life forms for their own benefit" on Nantucket is, is also stated through the chapter name in Peter B. Brace book "Nantucket A Natural History".

The interaction between humans and landscapes, however, cannot be discussed without the mention and explaining the more familiar term, the term **LANDSCAPE**.

According to the Oxford Dictionary the term Landscape is defined as "everything you can see when you look out over a wide area". This understanding of the landscape, within this definition, arises from the word everything. Which means that a landscape is an artifact (as a product of culture), system, problem, wealth, history, ideology, place (as an individual feeling). The book "Is Landscape...? Essays on the Identity of Landscape" edited by Gareth Doherty and Charles Doherty. In this landscape I will close this topic by saying the following "Why it is I wonder, that we have trouble agreeing in the end of each of us it seems to mean something different" (J.B. Jackson, 1984 in Eyb, 2020, p.4). On the other hand, the term landscape. According to one of the first definitions drafted by Sauer in 1925, "The cultural landscape is the result of the combined work of nature and of man" (UNESCO, 2021, art. 47). Additionally, also according to Sauer "people - gardens, parks ... mainly constructed for aesthetic reasons; Organically evolved landscape - as a result of the finding of human settlements) or continuing (most commonly agricultural and pastoral); Associative landscape - as a result of material cultural evidence" (UNESCO, 2021, art. 47bis).

I would argue that every landscape around us, at this point of human existence on planet Earth, is a cultural landscape. It is clear that there is fundamental indivisibility between nature and culture (Video Unit 1.2 [University Lecture] [University Lecture], 2020). Hence, humans are just one element of the big picture of interwoven connection between nature and culture.

To conclude the introduction and set the ground for what is the main purpose of this short paper, an understanding of the landscape is essential.

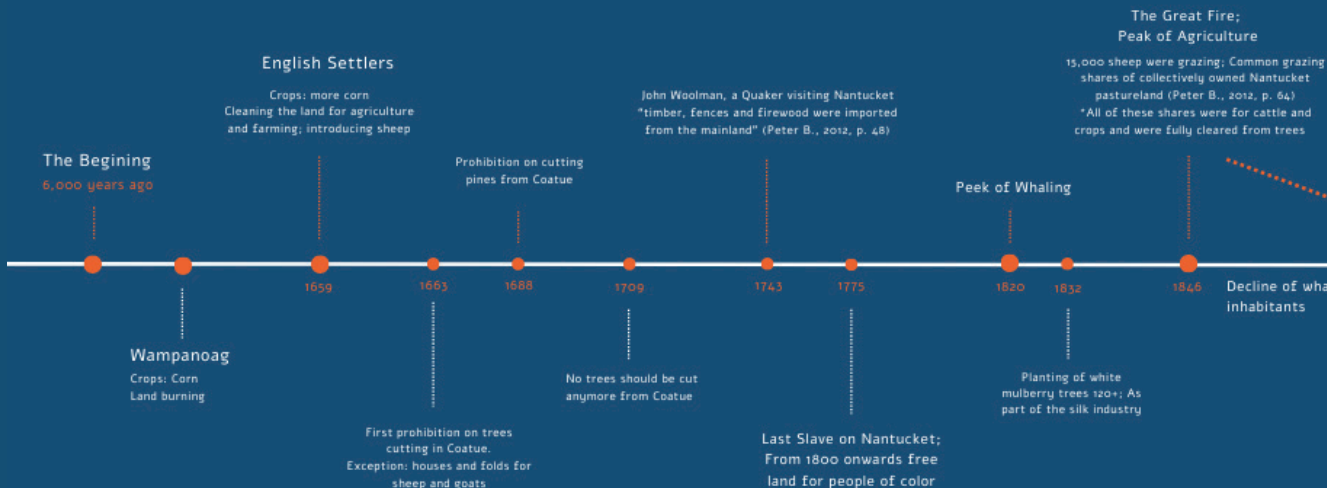
"Every landscape is a code, and its study reveals its history"

(Meining, 1979 in [University Lecture], 2020)

Each landscape is an assemblage of human, cultural and natural activities or processes collected and accumulated over time. It is a mosaic of stories. Shaped, sculptured by the past and current behaviors that are waiting to be discovered. In this understanding of Nantucket's Landscape I grouped the stories according to the themes I was able to detect. Based on the historical records to present times.

Before revealing these stories, it is important to note that despite the fact I will merge the human behavior to the landscape. Also, inside each landscape theme there can be more meanings ascribed.

Following the history of the island, the timeline shows the important moments for the Nantucket's landscape.



used in feathers or fur, encased in mud on the feet of birds, or brought by humans. Brought over within the ships (for example the changes caused by humans (both on purpose or by accident) and the way these changes shaped and altered the landscape for *their own survival*" (Peter B., 2012, p. 23). How intense and intervening the relationship between humans and landscape is, and the "story" that carries a name *"Instant island: Just add Life"*.

In my discussion of the term **CULTURAL LANDSCAPE**. To discuss the term and explain my own understanding of it I will start by

looking *book across a large area of land, especially in the country*". In my personal opinion the problem within the meaning and what one can study and observe the landscape from the perspective of nature, human habitat as agriculture or/and pastoral, (relationships and associations), esthetics, inspiration etc. The great book that discusses the diversity of ways of comprehending the landscape is by Carl Gustav Jung and Erwin Panofsky. Still, since the main topic and focus of this paper is not a discussion regarding the meaning of the term landscape, but rather *meaning of landscape? The word is simple enough, and it refers to something which we think we understand; and yet for so long it has been so difficult to define*, the term **CULTURAL LANDSCAPE** is more precisely described. It narrows down the meaning of the broadly understood landscape *landscape is fashioned from a natural landscape by a cultural group. Culture is the agent, the natural area is the medium, the landscape reflects the culture that produced it.* Moreover, according to UNESCO Cultural landscape is defined as *"...cultural properties resulting from the interaction between humans and the natural environment. Cultural landscapes are grouped into three categories: "Landscape designed and created intentionally by humans as a result of social, economic, administrative, and/or religious imperative and can be relict (or fossil) (mostly archeological sites and monuments), "Cultural landscape - justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element*

landscape. At the beginning of 2000s the important feminist Donna Haraway coined the term **NATURECULTURES**, pointing out that *there is no nature untouched by humans, while no human product is unaffected by nature* (Video Unit 1.2 [University of California, Berkeley], 2020). Hence, rather than a division between nature and culture and there should be no division, but rather holistic approach towers **PEOPLE-NATURE-CULTURE**.

In my understanding of Nantucket's landscape(s), I will provide the quote which is in line with my own understanding of the landscape.

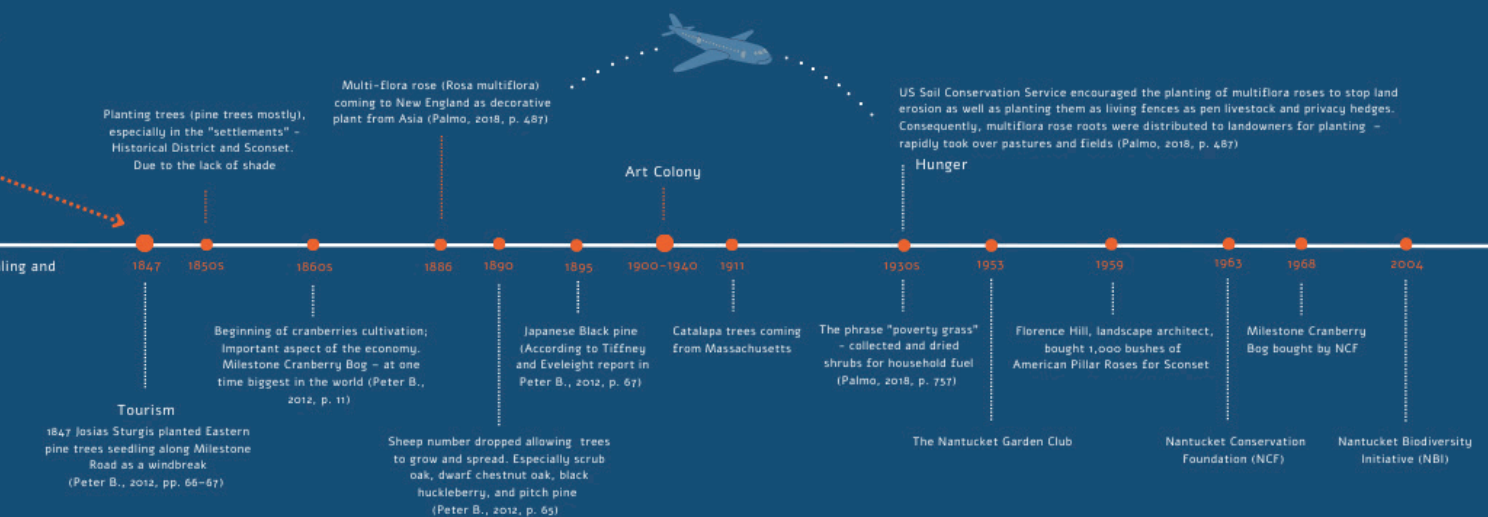
Reading Nantucket's Landscape may be undertaken as a deciphering of meaning"

(Eyb, 2020, p.49)

articulated through years. *"Everything you can see when you look across a large area of land..."* (Oxford Dictionary) is in fact a story that is shared and told. Hence, that is why my research paper is titled *"Reading Nantucket's Landscape"*. In order to provide the understanding of the way humans treated, used and understood the landscape around them, starting from the first human interaction

with the landscape to a certain period in time and theme, these stories often overlap and are not chronologically aligned.

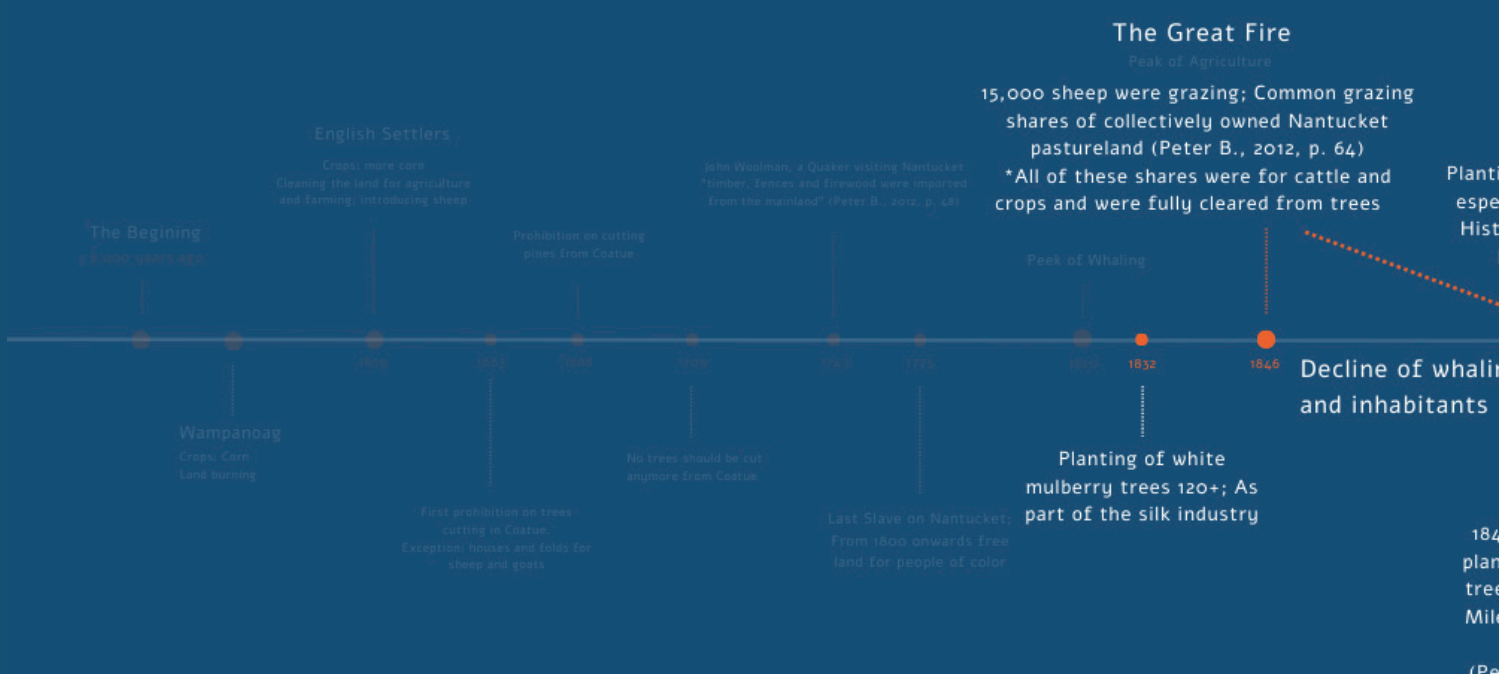
type.



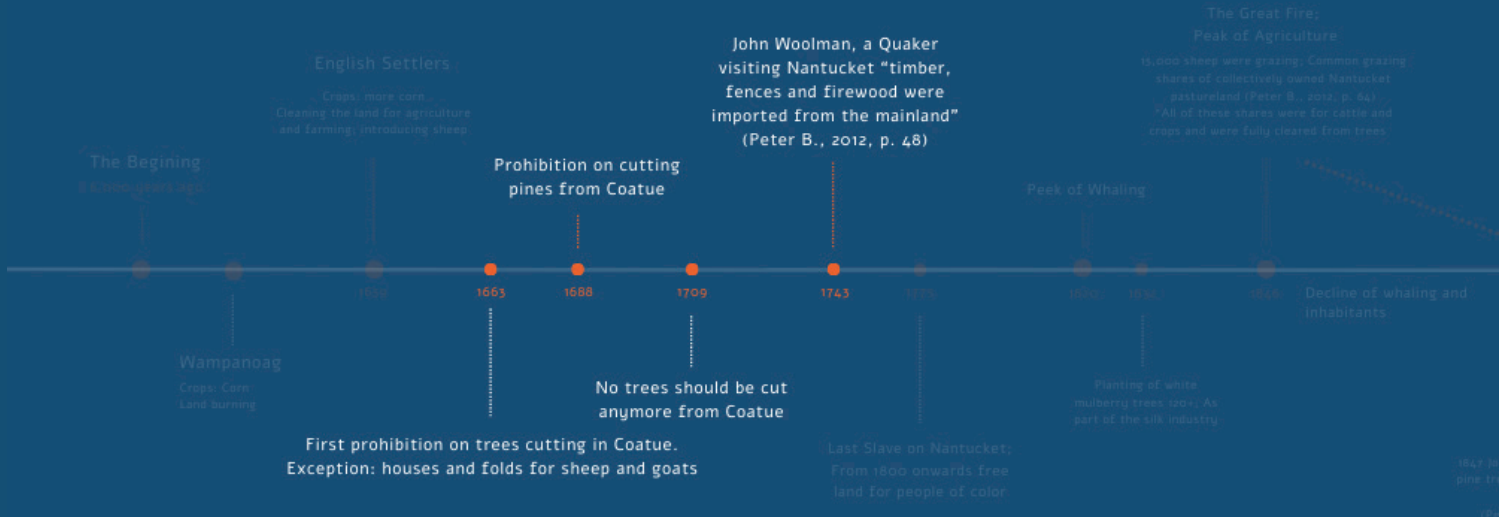
PERSPECTIVE 1: Landscape as Human Habitat. Organically evolved landscapes (a



PERSPECTIVE 2: Landscape as Wealth/Industry and Aesthetics. Intentionally de



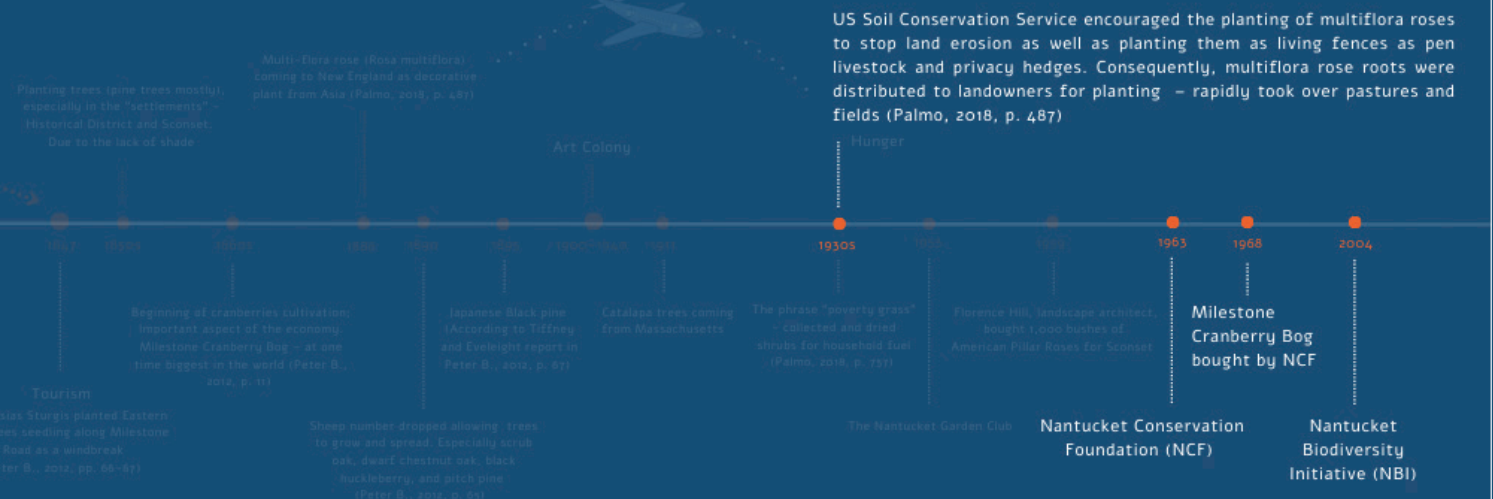
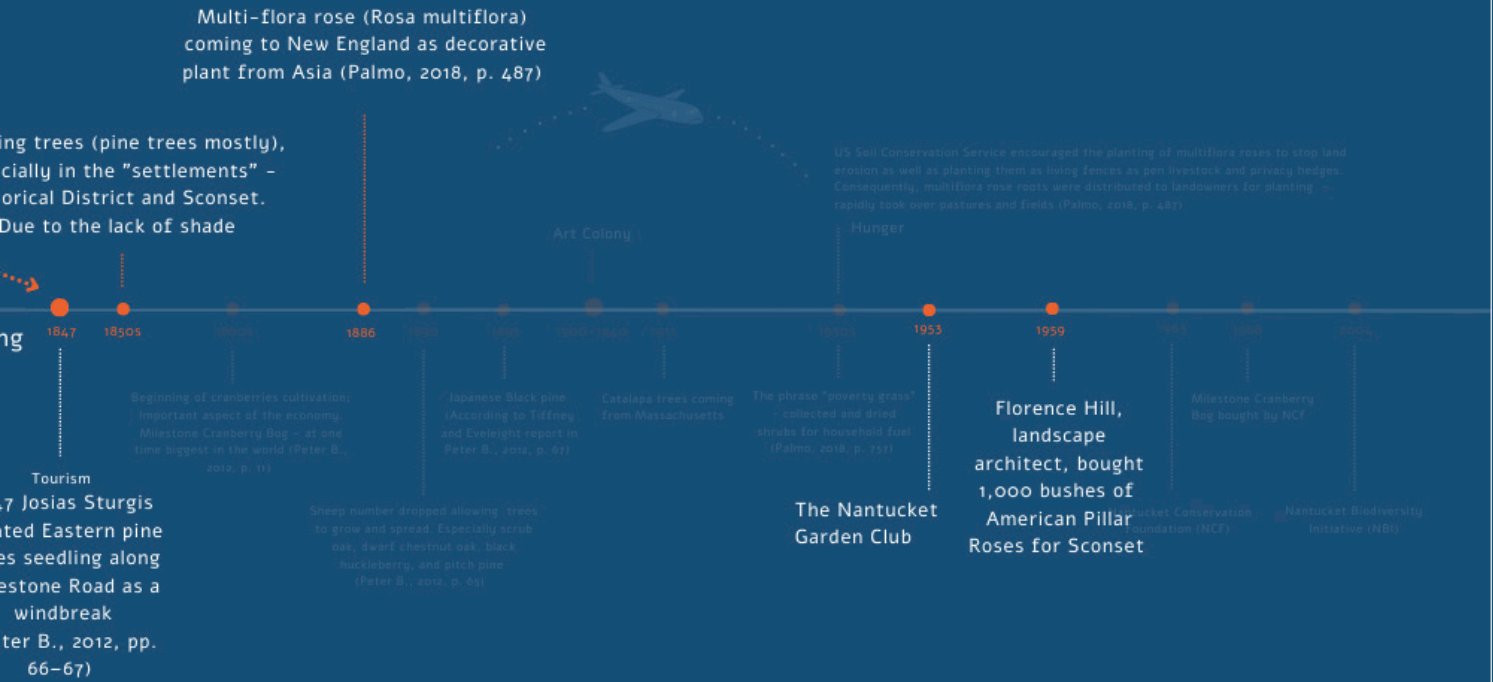
PERSPECTIVE 3: Landscape as a Problem and a Solution



Agricultural and pastoral



Designed landscapes (gardens, parks etc.)



“For the vast majority of its history Nantucket has
launching pad to wealth or relaxation, but as an

(Philbrick, 1

Back in the times of Wampagnoa, the island’s indigenous people, the lobster was used as a fishing bait (Wampanoag Life
coming in the shape of the lobster roll (price ranging between 35-50 dollars). This fact alone shows how much the native
with certainty. The certain fact we know about Nantucket’s landscape today is that it was altered, and still is, by humans.

Play ▶



been home to people who viewed it not as sandy
n island of remarkable variety and abundance”

(1998, p. 17)

the Ways [Symposium], 2019). While, nowadays, lobster is considered a prestigious, expensive meal on the island usually
* landscape of Nantucket has changed over the time. The change might have happened naturally, but we cannot tell this
. What we see when we look across a large area of land is a result of our diverse treatment of the landscape.



Jelena Krivokapic, *Quidnet Beach*, August 2022.

LANDSCAPE AS A

What can we read from

Play ▶

HUMAN HABITAT

from this landscape?



Before I introduce any humans to the landscape, I found it important to take a look at the native Nantucket's landscape. Richer soil, fresh water sources, swamps etc. which were the attractive spots for first inhabitants.

Coskata Pond "Broad Woods"

-(coss-kay-tah) from Wampanoag language meaning "at the broad woods" (Peter B., 2012, p. 16)

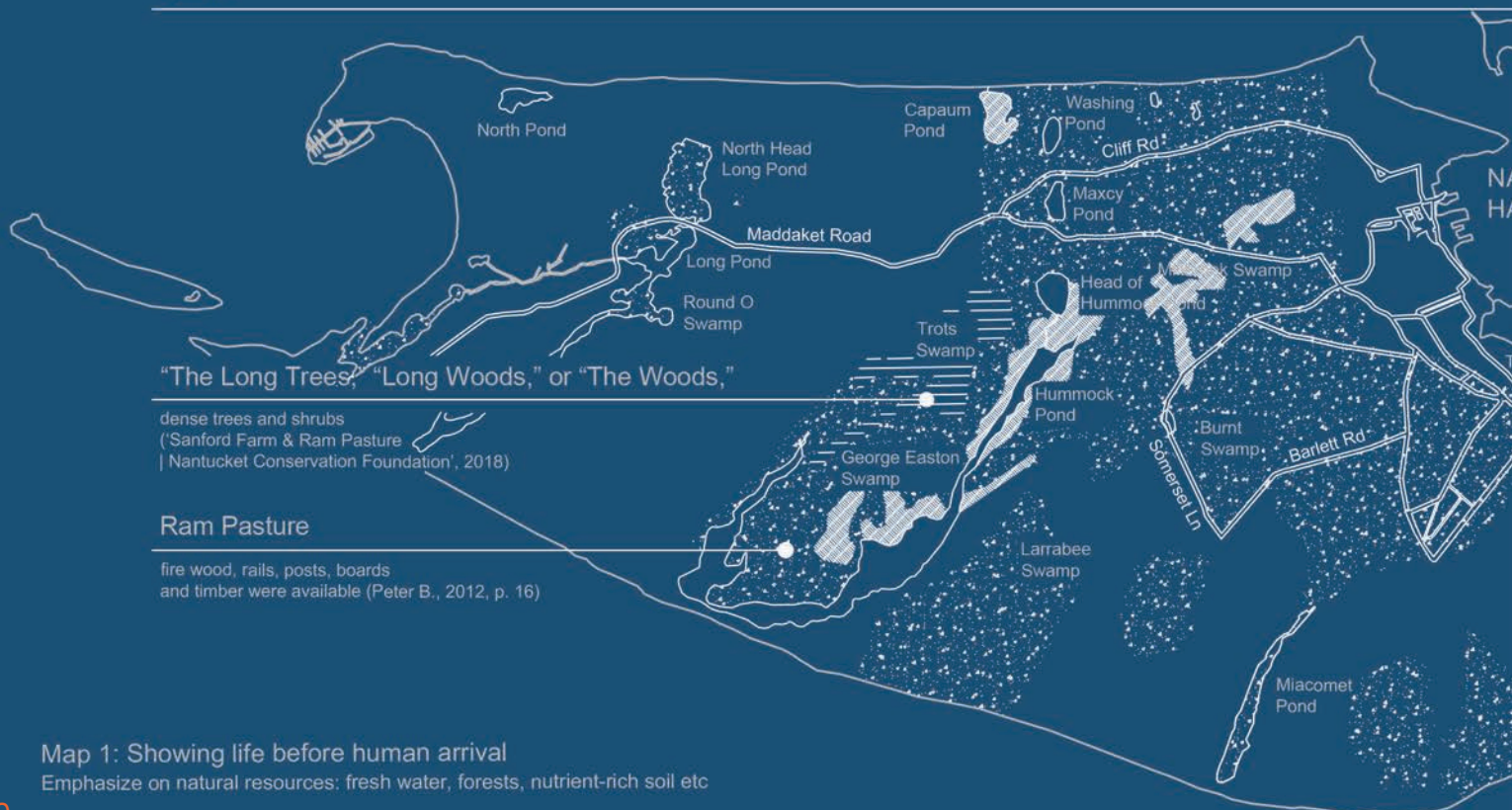
Coatue (coh-two) "at the pine woods"

(Peter B., 2012, p. 16) (Bhilbrick, 1998, p. 42)

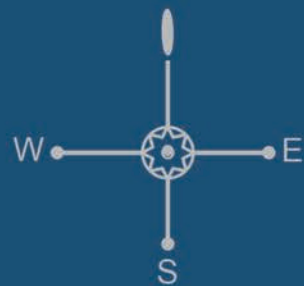
NANTUCKET

Polpise

Quaise



Map 1: Showing life before human arrival
Emphasize on natural resources: fresh water, forests, nutrient-rich soil etc









Legend:

-  Silt Loam
-  Peat
-  Muck

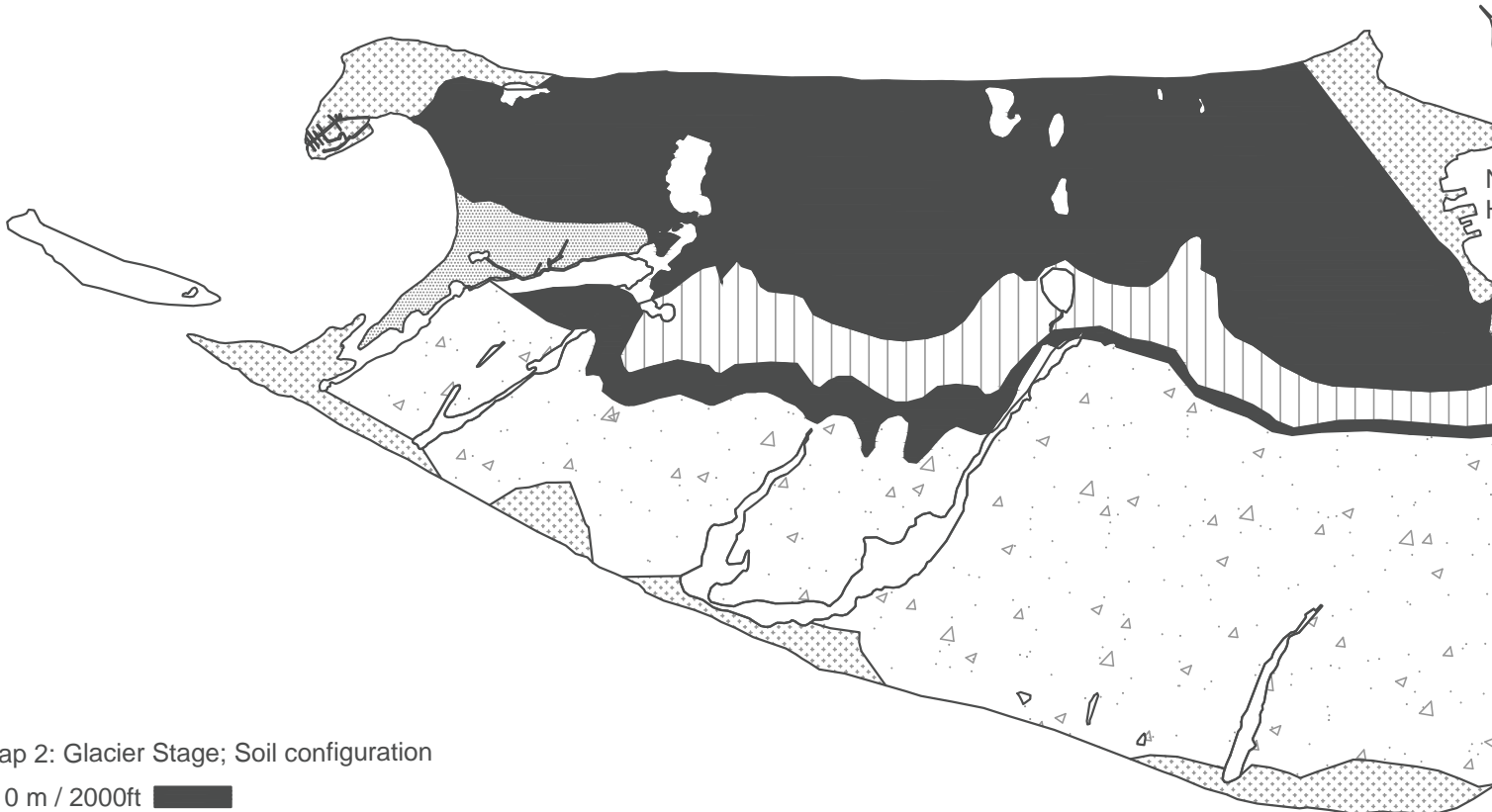


"The glacier and its melted waters sculptured Nantucket into two distinctive sections: a northerly portion composed of rough, gravelly soil, and a southern part composed of soft, sandy dirt" (Peter B., 2012, p. 2). Consequently, the northern part of the island had a more fertile and nutrient rich soil than the south as it was closer to the glacier edge, while the south part of Nantucket is considered to be a glacier outwash.

Legend:

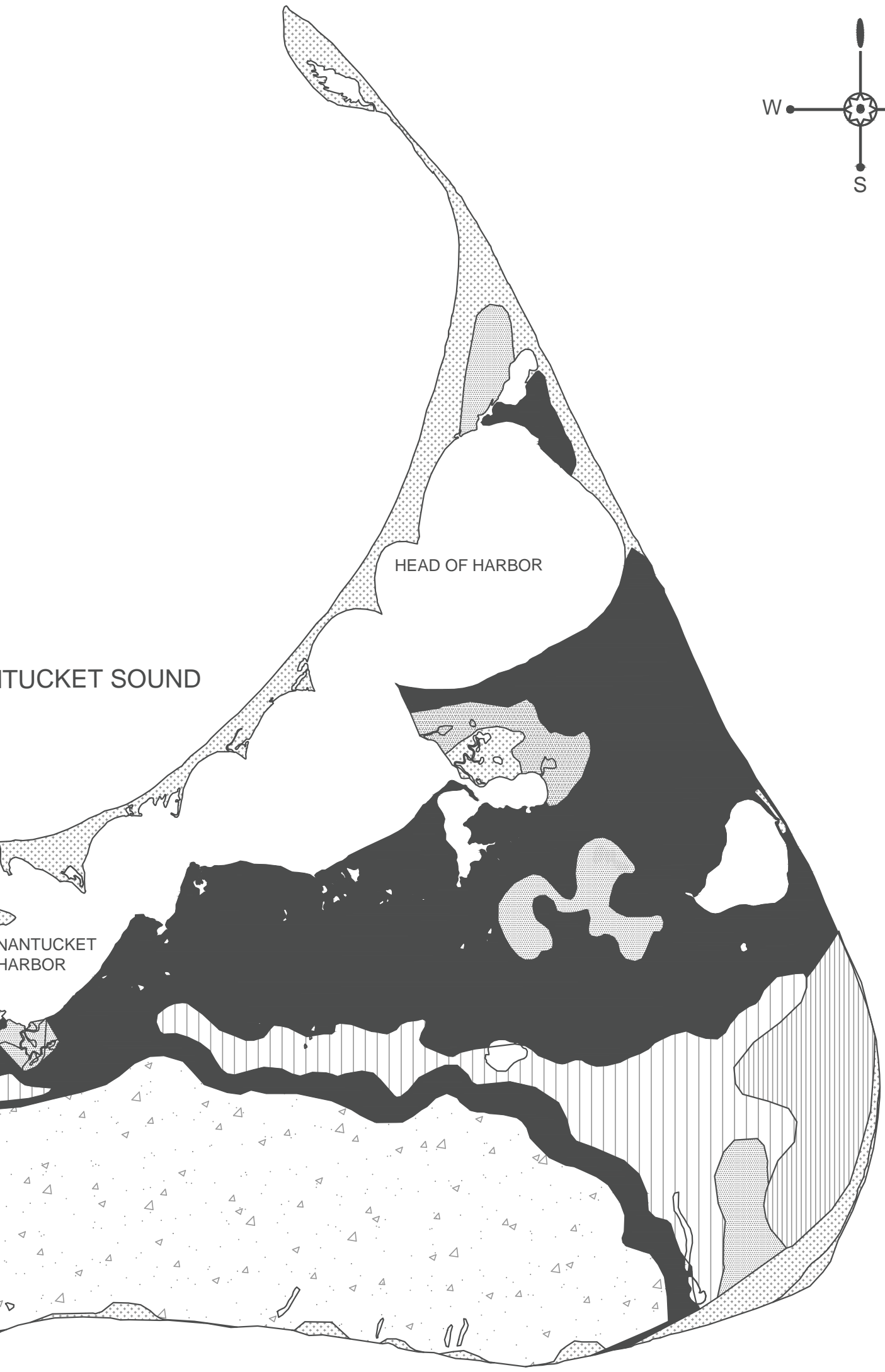
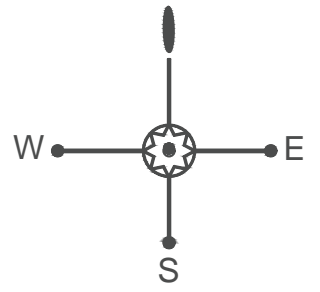
-  Swamps
-  Beaches of Dune Sand
Post Glacial Formation
-  Moraine
-  Fosse, "t is supposed that this depression marks the resting place of the ice..." (Curtis and Woodworth, 1899, p. 227)
-  Sand Drift Overlaying Older Deposits
-  Outwash Plain; The area marked in black, on top of outwash, between fosse and moraine, is called the "ice-contact slope" (Curtis and Woodworth, 1899, p. 227)

NAN



Map 2: Glacier Stage; Soil configuration

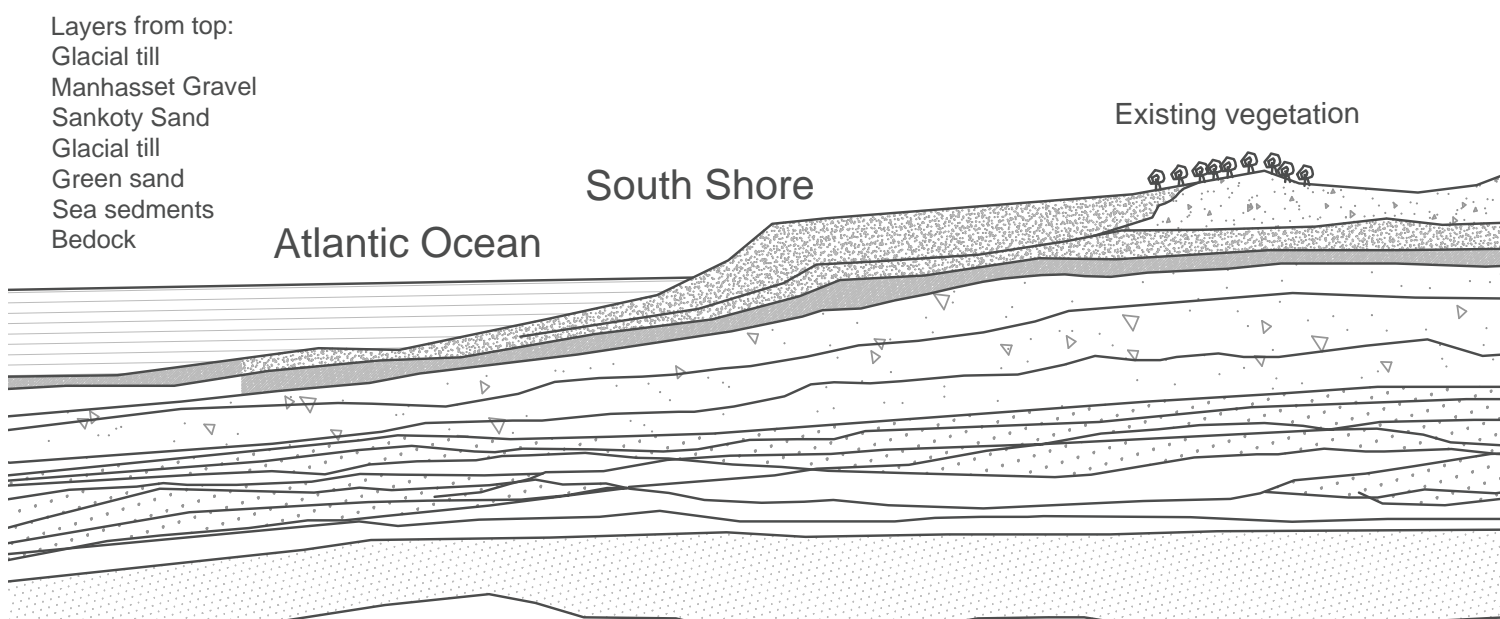
610 m / 2000ft 



“As the ice melted and the glacier receded, it deposited debris known as till on the surface of the ground. In places there remained varying sized ice blocks embedded in this till and outwash sedimentation. As these ice blocks melted they formed kettle holes, which are evidenced throughout the morainal areas of the island. Another result of the melting glacier was the formation of rivers and streams which carried the till and sediment many miles south to the rising ocean. The area south of the fosse is known as the outwash plain and it is characteristically flat with a gentle slope to the south. This plain is dissected by the channel scars of the glacial rivers, forming the valleys of the south shore...” (Chisholm, Holzheimer and Robinson, 1974, pp. 88–89).

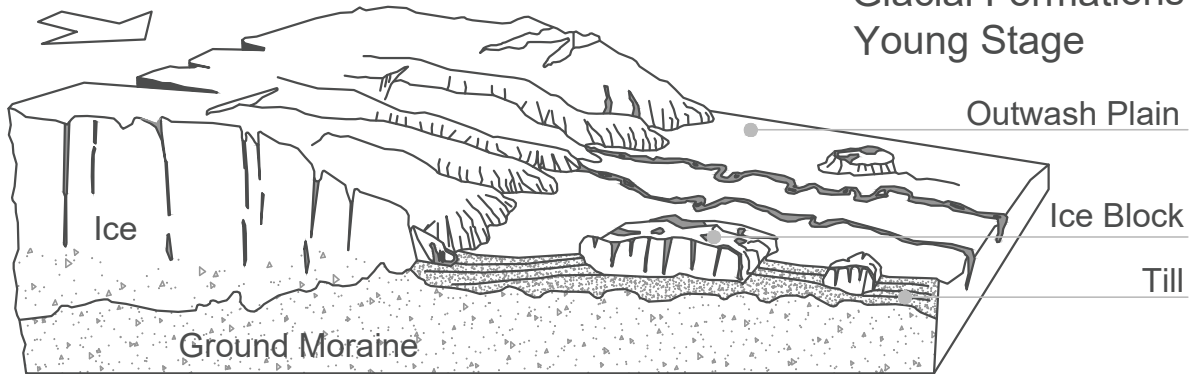
According to Oldale and other geologists there was a Glacial Lake Sesachacha that used to be much bigger. Occupying part of the Sankaty Bluff, Great South Channel Lob, also including Quaise, Pocomo, Wauwinet, Quidet, all the land surrounding Polpis Harbor, southeast side of nowadays Sesachacha Pond, and the underpinnings of the Coskata Woods (Peter B., 2012, pp. 10–11). It is believed that the Glacial Lake Sesachacha existed 19,000 – 20,000 years ago (Peter B., 2012, p. 11). The direct consequence of its existence is the richer soil, better for plants and growing in this region of the island.

As you can see on the map the Northeastern portion of Nantucket was and still is currently the most forested area. This is due to the retraining glacier that left behind many poorly drained depressions that developed rich soil (Peter B., 2012, p. 49). These depressions used to be shallow lakes that during time dried and filled with decomposing organic materials (Peter B., 2012, p. 25). Nowadays, forests located in these depressions are locally referred to as “hidden forests”. They are called like this because they are really hidden from view since they are formed in the former kettle ponds sunken lower than most of the land around them (Peter B., 2012, p. 48). Additionally, the trees in these depressions are higher than other trees around the island because they are protected by the hills, so they have reduced salt and wind exposure (Peter B., 2012, p. 49). Common tree types are miniature groves of black tupelo, sassafras and red maple (Peter B., 2012, p. 25). In addition to this, while looking at the map pay attention to the lake shapes. Lakes on the north part of the island are mostly round shaped, while southern lakes are of longitude shape (snake alike). This is a direct consequence of the glacier melting phase.



Soil Deposit Section of Nantucket, re-drawing based on the “Nantucket Island. A Natural and Visual Resource Analysis” (1974) by Chisholm, Holzheimer and Robinson

Ice movement



Glacial Formations Young Stage

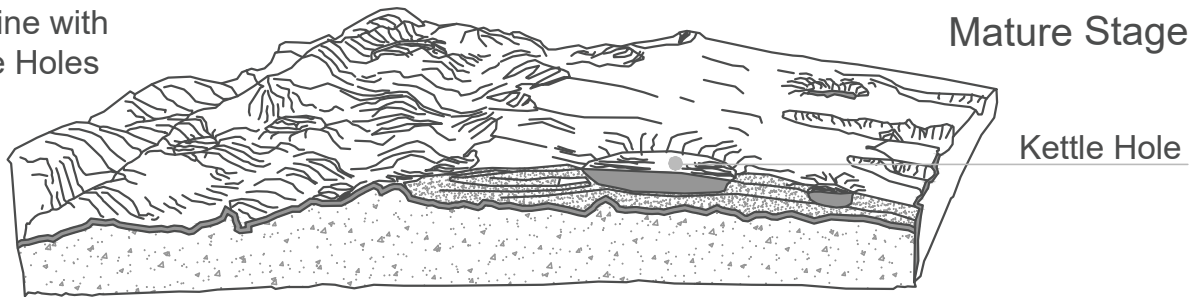
Outwash Plain

Ice Block

Till

Ground Moraine

Moraine with Kettle Holes

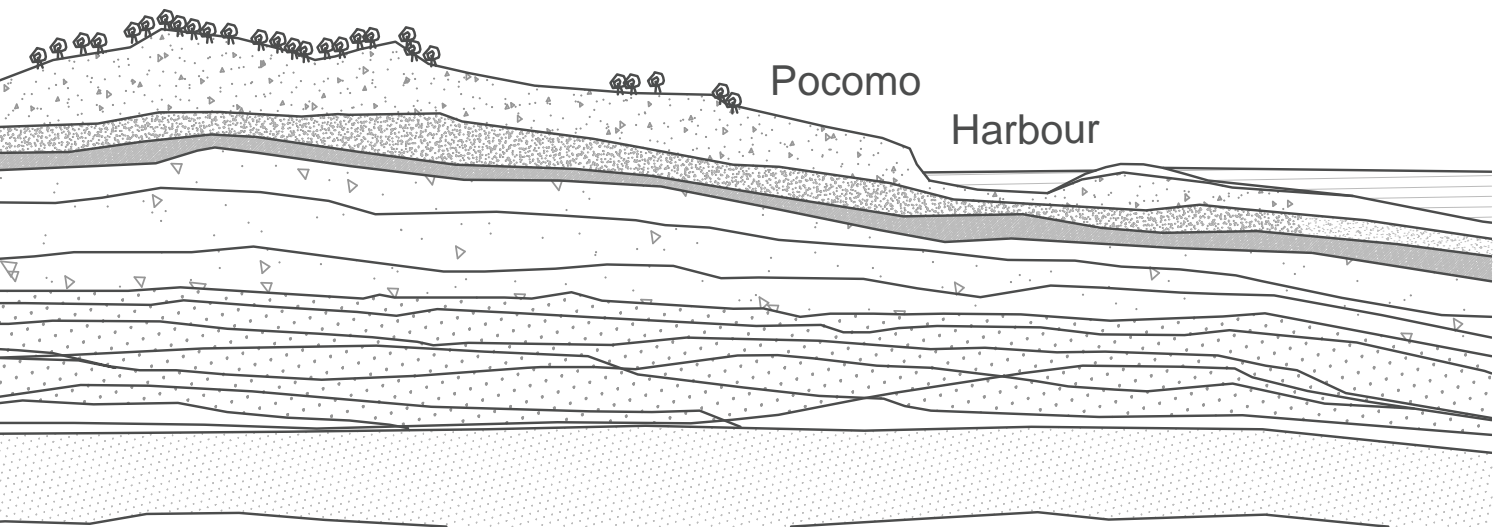


Mature Stage

Kettle Hole

Glacial Landforms, re-drawing based on the "Nantucket Island. A Natural and Visual Resource Analysis" (1974) by Chisholm, Holzheimer and Robinson p.38

Morainal Hills



Pocomo

Harbour



With the first people, the landscape firstly begins to change. The
nous people of North America and they have been inhabiting Ne
Animal life, human life, plant life...we don't put ourselves above
spiritual bond with their island. As a matter of fact, it was part o

“The significance of land to W
Kathleen Bragdon, “when they
– a loss tho

Hence, just from this, it is not hard to conclude that the native in
respect, landscape importance and accumulated traditional know
appeared due to first cultural activities as – growth of first crops
2021, 9:25 - 9:39) and land burning in order to stimulate the gro
the Wampanoag community women are the givers of life (Wam
planting and cultivation. To plant crops, especially corn, women
the corn growth. Also, another interesting fact is that when pla
The oldest recorded “flint maize” was found at Ram Pasture by
inhabitants (McManis, 2010, p. 4).



Canva free image, *Pregnancy*

Jelena Krivokapic, *Corn “Belly”* [digi

“Belly” of c

Firstly, they used to plant corn, then right next to the corn beans
ground in order to grow. At the bottom Wampanoag women us
soil soft and moisturized for longer (Wampanoag Life Ways, 20

The first and native inhabitants of Nantucket were the indigenous people, Wampanoag. They are one out of thousand indigenous people in New England for over 12,000 years (Wampanoag Life Ways, 2019). The main life philosophy of Wampanoag is “Respect life. Live life” (Wampanoag Life Ways, 2019). It was because of necessity and culture that they developed a visceral, intimate, and deep connection to the land and who they were.

“Wampanoag went far beyond its products” according to Philbrick, “When they lost their land, they lost the connection to their heritage that could not be measured in acreage”

(Philbrick, 1998, p. 177)








The Wampanoag were treating the landscape with respect and care. With the careful resources and land management based on traditional knowledge. Still, in spite of this, they did bring changes to the landscape. The first changes in the native, Nantucket’s landscape were the “Three sisters - corn, beans and squash” (Wampanoag Life Ways, 2019) (Nantucket Historical Association, 2019). The growth of some specific grass species and prevent some other from spreading, but also to enrich the soil with nutrients. In Wampanoag Life Ways, 2019). Hence, they also give life to Mother Earth. Consequently, they were the ones responsible for the changes. They would wait for the new moon, because the new moon means the raise of gravity. This gravity movement also stimulated the growth of the plants. When planting, women would imitate the belly of a pregnant woman at the bottom of the plant (Wampanoag Life Ways, 2019). Archeologist Elizabeth Little and it is believed to date back to 940 when Wampanoag were the only Nantucket human



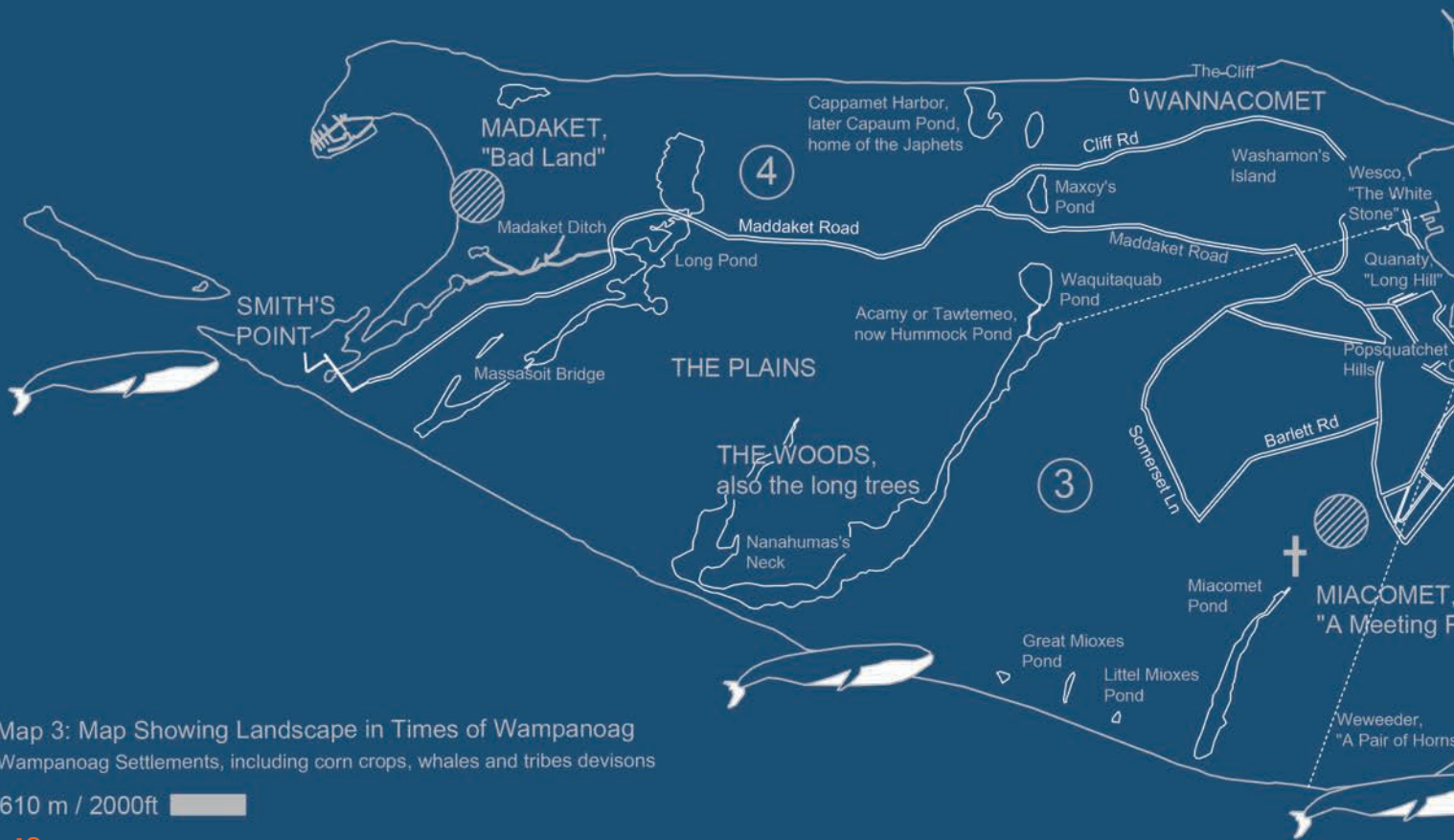
[Digital drawing] 2022.

This is because beans provide nitrogen to the ground while they grow. On the other hand, corn takes nitrogen from the ground to plant squash. Squash has big leaves and hence it was protecting the ground from the sun, shading it. Keeping the ground moist. Indigenous people transmitted their priceless, traditional knowledge about growth of crops and much more to the

Legend:

-  Settlement
-  Indian Church
-  Territories of Sachem Wanackmamack
-  Territories of Sachem Wauwinet
-  Territories of Sachem Autopscot
-  Territories of Sachem Potcone
-  Whale Station

NANTUCKET S

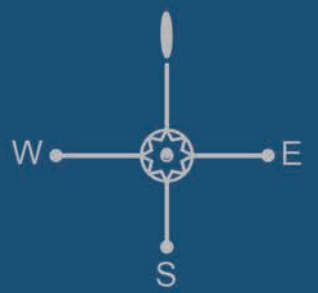


Map 3: Map Showing Landscape in Times of Wampanoag
Wampanoag Settlements, including corn crops, whales and tribes devisons

610 m / 2000ft 



NAUMA, now Great Point



COSKATA

HEAD OF HARBOR

COATUE,
"At the pine woods"

WAUWINET; son of Nickanoose saschem

OUND

POCOMO

Cotockta

Abenecount's Island

Cheegin's Island

Heerecater Swamp

Hot House Spring

Moudowe Creeks

QUIDNET

NANTUCKET HARBOR

Eat Fire Spring
Watt's Run

Socquoy's Garden

QUASE
or Masquetuck,
"The Reed Land"

POLPIS

Sesachacha Pond

NAPHCHECOY,
now Sankaty Head

BRANT POINT

SHAWKEMO

Squatesit

Spotso's Country

Saul's Hill

Wigwam Pond

SHIMMO

Taupawsha's Swamp

Poot
("Whale Ponds")

Gibbs Pond,
named after John Gibbs

Tashama's
Swamp
/Gibbs Swamp

Jude Island

Occawa, "Where the Church Meets"
(also called Sakedan)
- Seat of Wanackmamack

Canoopache
Swamp

onsue

MONOMOY

2

Milestone

MADAQUECHAM VALLEY

1

Road

Philip Quaab's
Run

SIASCONSET

meaning "the place of Great Bones";
referring to the whale bones
Cain's Hill

Place"

Manna,
At the Place
of the Deep Well"

Nobadeer
Pond

Madaquecham
Pond

Toupchue
Pond

Forked Ponds

Chappomiss Valley

Tom Nevers
Pond

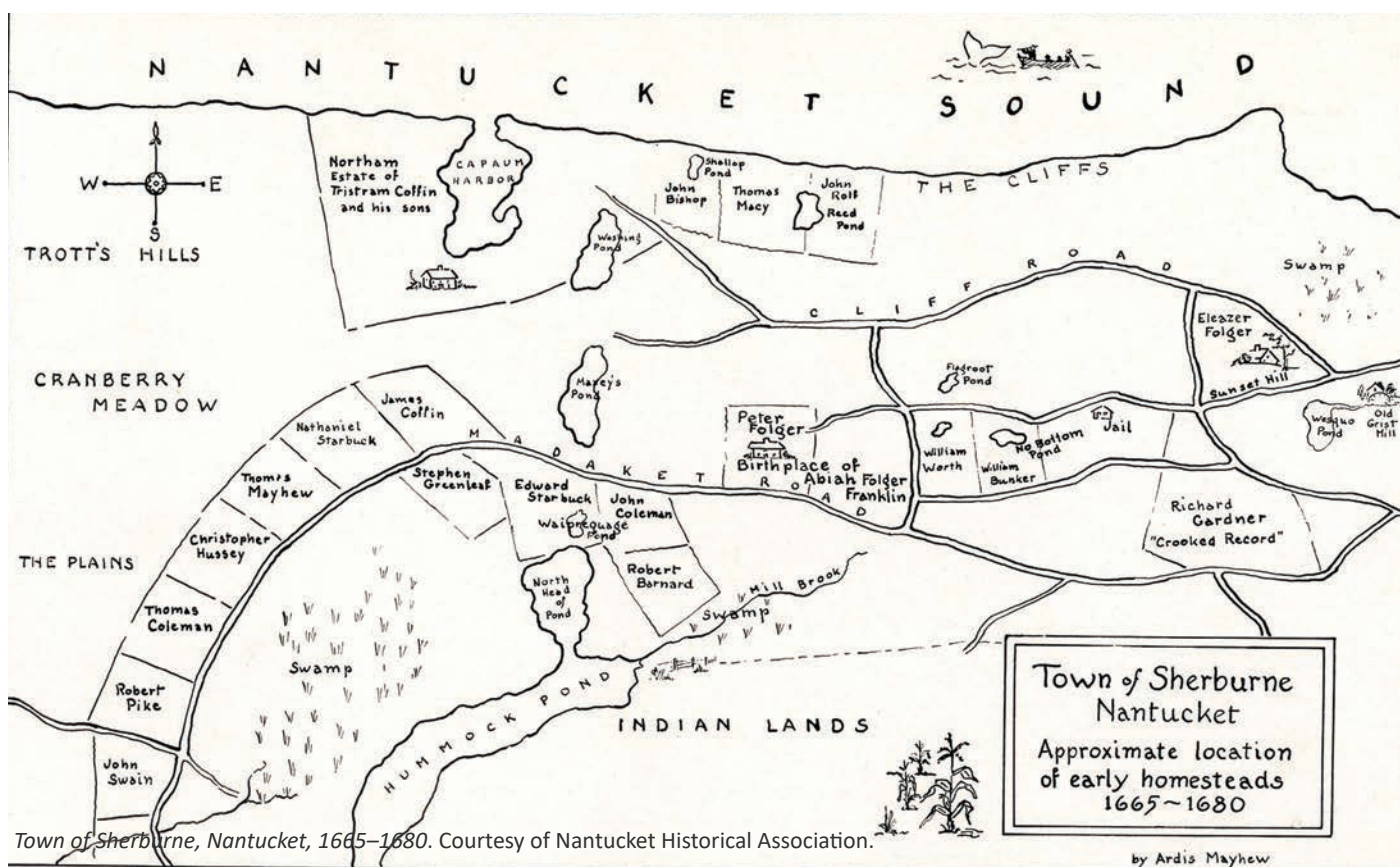
TOM NEVERS
HEAD



There is no doubt that the island as a whole was used and known by the Wampanoag people since each island part had landscape, still their villages, settlements were more dense and tightly linked to fresh water resources. In addition to fresh water, the island was an “attractive” place for native villages. This is again due to the richer soil in this area and its hilly character that protected the island from the wind. In 2000, there were many archeological findings dating back to Wampanoag times - 7 villages, two of which had been destroyed.

In addition to the division among the tribes shown on the map, according to one of the legends recorded in 1872 by the English settlers, there were two groups who were known as “Taumkhods” and were considered to be “the island selfish eaters” (Bhilbrick, 1998, p. 48). Their diet relied heavily on cod and fish. Especially cod fish which was frequent on the east shore all until 20th century (Philbrick, 1998, p. 48).

The first English settlers arrived in 1659. At first it appeared to them that the island had great economic potential. Especially in the area of agriculture (Philbrick, 1998, p. 99). Therefore, on June 12th 1659 Englishmen bought their first lands on the island (Philbrick, 1998, p. 106). The map below shows the location of the first house lots (look at the Wampanoag map to see the location). In the deed between Mayhew and sachem Nickanoose and sachem Naragansett (Nantuxet and Acamy) and series of ponds - “Long Pond”, “Another Pond” “Salt Pond” (Philbrick, 1998, pp. 106–107). Also in the same deed, the English bought the west side of the island. Then in 1660, 1661 from the same sachems he will buy Wesco and step by step the whole west side of the island was owned by the English. In 1661, the English bought the island for 1000 buckas a gift* from Nickanoose and Wanackmamack (Philbrick, 1998, p. 108). After the first winter of 1661, the English built their permanent home. This marks the new chapter, as the settlers make Nantucket their permanent home. Map below shows the first house lots.



Right after they arrival “...English almost immediately begin to cut down an alarming number of trees for their timber framed houses, they also brought with them animals – pigs, cattle and especially sheep – with a voracious appetite for grass and, of course, Indian corn” (Philbrick, 1998, p. 109). The details of tree usage were reported in the first eight years of island settlement in Nantucket Country Record and Nantucket Public Record starting from 1659 to 1667. These records can be found in “*Essay on Nantucket Timber*” by Elizabeth Little from 1981 (Peter B., 2012, pp. 46–47).



its own name in Massachusetts (the language of Wampanoag people). Despite the fact that they used the entire island's fresh water, according to Allen B. Reinhard, Vice Chair of Land Bank and ranger of NCF, along the nowadays Polpis Road was the settlements from harsh winds. According to Allen B. Reinhard during the excavations for the creation of the bicycle path in use for more than 2,000 years according to the findings.

Nantucket Inquirer editor, Samuel Jenks, they were two main indigenous tribes on Nantucket. The one living on the west side fed on: oysters, crabs, clams, lobster, mussels etc. While the tribe that used to inhabit the east, "Khauds" ate mainly birds

land for sheep grazing since there were nowolves and it was still not governed by any effective colonial authority (Philbrick, 1998). The first land bought by settlers, actually by Thomas Mayhew and later on sold to Thomas Macy, were The Plains (go back and read this piece of land was referred to as "The Plain Country" and it included west of Hummock Pond (back then called the meadow there is an information that he bought, for himself, an area on the east referred to as Quaise (Philbrick, 1998, p. 107). Owned by the Settlers (Philbrick, 1998, p. 107). In addition to buying the landscape, all of Coatue was given to Edward Starbuck to carve down the first 20-acre house lots in the vicinity of the small harbor called Capaum (Philbrick, 1998, p. 108). The landscape and the Nantucket's landscape as a habitat to Settlers and Wampanoag.

In addition to cutting down the native, historical forests, the sheep and cattle were not only grazing on the lands acquired from the natives, but they had a right to graze their animals over the entire island from fall until spring (Wampanoag corn crop off season) (Philbrick, 1998, p. 109). In addition to the only local English grazing their sheep, the west part of the island was also used by the Vineyards for sheep grazing as early as in 1654 (Philbrick, 1998, p. 108). In addition to grazing the whole island, in order to feed their sheep and cattle the settlers used to harvest marsh grass, or *Spartina*, for hay (Philbrick, 1998, p. 137). Despite the reduction and fast decrease of resources, until 18th century the English livestock managed to be only wild feed. From 18th century onwards they started cultivating hay in order to feed the sheep and cattle (McManis, 2010, p. 18).

In addition to the new human introduced activity, grazing, to the landscape there was a big difference when it came to the agricultural activities performed by the natives and by the settlers. Indigenous people used to grow their crops by changing location. In this way they gave the soil time to heal until they would grow on the same soil. While, the settlers always used the exact same land. The massive and constant consumption of the landscape resulted in using up most of the island's resources, in only (around) 5 years after settlers' arrival (Philbrick, 1998, p. 137). They almost completely transformed the green Nantucket's landscape into almost a windblown wasteland. Many restrictions regarding the landscape, which are discussed in the chapter Landscape as a Problem, followed from this.

As Elizabeth Little describes, John Woolman, a Quaker visiting Nantucket in 1743, remarks on how barren the island was, nothing that "*timber, fences and firewood were imported from the mainland*" (Peter B., 2012, p. 48).

On the other hand, during the NCF Native Plant Landscaping Tour on the 21st of July with Kelly A. Omand, I found out that the colonists did only bare the landscape, but they also introduced new grass species. They either came with them as medicine or in order to enrich the native grass species for better nutrient for sheep. After they had been brought by the settlers, the wind and sheep droppings carried the seeds around the island. Nowadays most of these species are considered invasive or according to Kelly they are referred to as "*plastic plants*" since they have no purpose in the ecosystem - they are invisible to insects. Probably logically, but still to my surprise, during the walk I was able to recognize only the nonnative species that are native to my home country, Serbia. It would be interesting to do the comparative analyses and try to see how these plants were or still are used by Nantucketers and how they are used in Europe (ex. Serbia). For example, Milk thistle (*Silybum marianum*) – was brought as a contribution to pastures, to raise nutrients for sheep, as well as clover flowers.





Both the picture and the video of this sandplain grasslands were taken along the Cliff Road at the NCF property known as *Tupancy Links*. At this place exactly there was a farm. Actually not one, but two – under the number 93* there was “*Hinckley Farm*” and *Tupancy Links* went into the first Golf Course on the island. “This small operation consisted of a nine-hole course mowed by 200 sheep and 500 goats. The course grew. Long grazing of the landscape resulted in cleaning the land from shrubs and not allowing trees to grow. This Golf Course donated the landscape to Nantucket Conservation Foundation (“*Tupancy Links* | Nantucket Conservation Foundation”) *through mowing, often conducted just prior to the spring growing season*” (“*Tupancy Links* | Nantucket Conservation Foundation”).

Joint interaction of indigenous people and European settlers with the landscape resulted in the creation of first sandplain grasslands. These activities encourage growth of certain plants, enrich the soil with nutrients and attract game birds, clearing of the land for agriculture and use as firewood. Nowadays, these cultural activities are not present on Nantucket anymore. Except for the few goat holders (and the placement for sheep grazing) of the sandplain grasslands conducted by NCF, Land Bank and many other environmental organizations (Peter B., 2012, p. 60) these Nantucket specific, man-made, landscapes would be lost and transformed into forests. The shift did not happen at the end of **LANDSCAPE AS A HUMAN HABITAT** narrative, but much later. In the late 1870s when the island became a “*resort*” (Newell E., 2018).

*The list of all farms corresponding to the numbers on the map you can find at the end of this paper in The Annex Section.

*These landscapes are composed of low grasses, flowers and shrubs that thrive in nutrient-depleted shallow soils mixed with sand.



Jelena Krivokapic, *Sandplain Grasslands along Cliff Road - Tupancy Links*, August 2022.

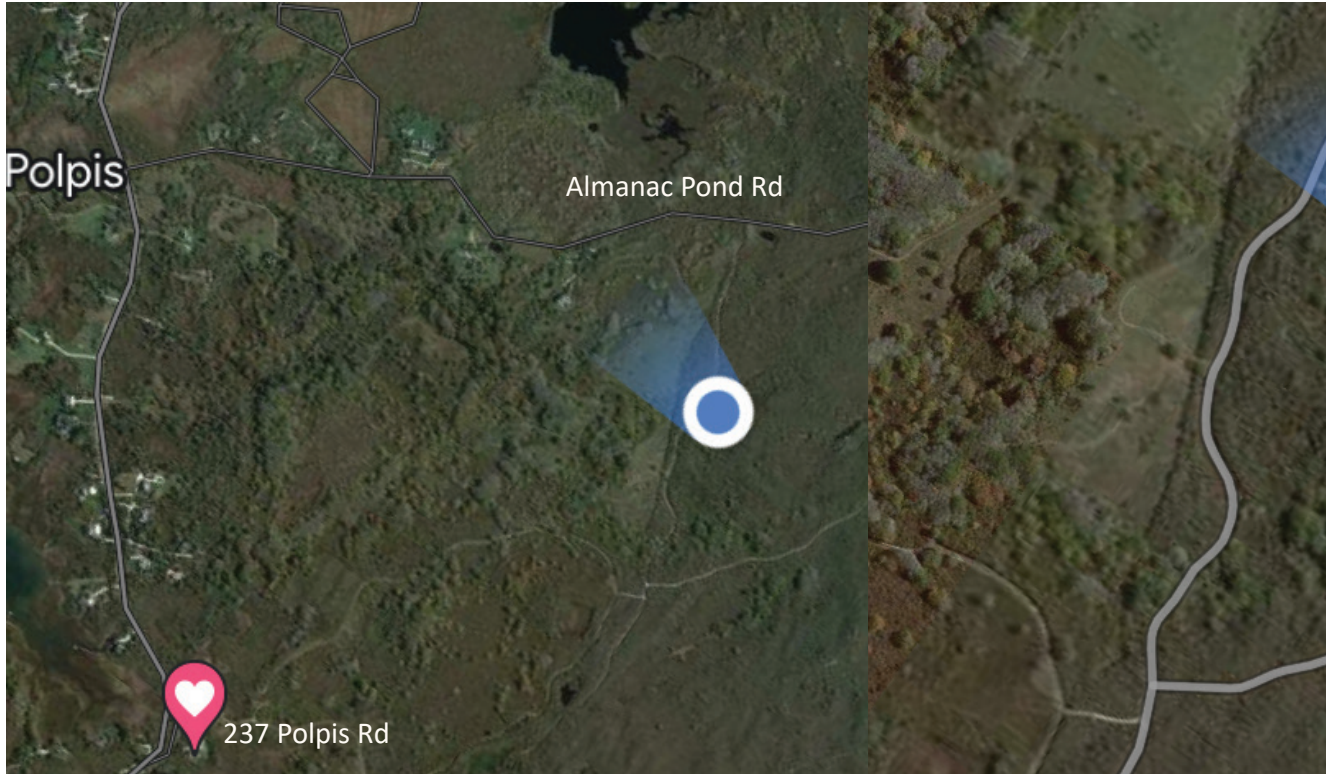
- "Tupancy Links". Take a look at the Map 4 showing the Farms around the island in 1850 and you will be able to see that under the number 94 "*George Robinson Farm*" (Gardner E. and Gibbs, 1946). Later on, in 1921 the landscape was turned into a "goat farm" ("Tupancy Links | Nantucket Conservation Foundation", 2018). As golf became more popular the size of the farm decreased. This is how the culture sculptured this landscape. Between 1976 and 1987, Mr. and Mrs. Tupancy, the last owners of the Golf Links, sold the property to the Nantucket Conservation Foundation (NCF) (Nantucket Conservation Foundation, 2018). Ever since the landscape of "*The rolling, expansive grassland habitat is now maintained by the Foundation*" (Nantucket Conservation Foundation, 2018).

grasslands*. The cultural activities that embraced the creation of this specific landscapes were land burning in order to clear the land for agriculture, sheep and cattle grazing and cutting native forests for construction purposes (houses, fences, boats, tools etc.) and other uses on the island and some farms. Consequentially, without constant management (the main management activity is mowing as the re-organization), as well as burnings controlled by the Nantucket Heathlands Partnership and the Nantucket Fire Department, the landscape shifted from the "naturally managed" landscapes, through its land use, to the nowadays planned environmental management. The idea and vision of becoming "*the garden of the world*", Nantucket's landscapes became "*a healthful and pleasant summer*" (Nantucket Conservation Foundation, 2018).

n.

with the scant number of taller plants and trees (Peter B., 2012, pp. 28–29).

Nowadays Nantucket's native legacy lives only in Wampanoag place names around the island (take a look at the map and archeological findings, mostly thanks to Elizabeth A. Little. As well as in many still existing and managed structures. Little used to be the indigenous people's kitchen, nowadays managed by Allen B. Reinhard is located inside Almanac Pond. Almanac Pond is full of seashells (which used to be an important part of Wampanoag's diet) and no other place around the island has so many shells.



While the legacy of first settlers' landscape use is presented through following structures. The Oldest Houses, often called "kitchen gardens" are the last housing that shows how the Settlers used to live on the island right after their arrival. "kitchen gardens" are mostly from imported, home, seeds (McManis, 2010, p. 19).



at the Map 3 showing the landscape in the time of Wampanoag and try to see which names stayed the same until today) and paths by Allen B. Reinhard across protected areas of the island. One archeological place, that according to Elizabeth A. is on the NCF property – “Norwood Farm”. Below is the location of the archeological finding. Pay special attention to how soil in this area has shells in the soil.



on Nantucket or Jethro Coffin House , built circa 1686 (Nantucket Historical Association, no date) and its “Kitchen Garden gardens” were located at the back kitchen door, as a back house garden. Women used to grow herbs and vegetables



Another structure testifying the first landscape era is the Old Mill. According to the James Tupper Map from 1772, Nantucket in Massachusset language, meaning windy place (History of the Old Mill on Nantucket [Lecture], 2021, min.8:23). Numbers “every island kitchen” (Tyler, 2015).

“Yellow meal used in
(Tyler,

In addition to the cornmills, by the 18th century Nantucket also had two wool mills (History of the Old Mill on Nantucket Association(NHA). According to the numbers inscribed on the stone doorstep, the mill was built in 1746, but this is easily date of its erection, The Old Mill is still a valuable testament of the landscape’s use in the early days of Nantucket’s history mill owner when Nantucket blossomed as a tourist destination. Realizing the possible profit from it, in 1881, he advertised *on Back Street*” (Tyler, 2015).



Folger James Walter (1851-1918), *Nantucket Windmills* [oil on canvas], 1908, Nantucket Historical Association, Nantucket, MA. Courtesy of Nantucket Hist

Combined legacy of the first united work of indigenous people and English Settlers of adjusting the landscape to meet the to fish and creating a meadow (Philbrick, 1998, p. 128).

ket had five mills (Tyler, 2015). Four out of five werelocated at the island’s highest point, called Popshuache or Papsquache
er of the mills testifies how much the native population andthe settlers relied on corn in their diet. “yellow meal used in

every island kitchen”

2015)

t [Lecture], 2021, min.2:35-2:41). Still, today there is onlyone mill standing, The Old Mill owned by Nantucket Historical
arguable as today’s appearance of the mill doesnot correspond to historical data (Tyler, 2015). Regardless of the precise
ry. From serving the initial purpose the mill later onbecame a tourist attraction and it is still today. Francis
Sylvia was the
ed: “Stereoscopic Views of theOld Mill have been issued by the subscriber, and are on sale at the mill and athis residence



Historical Association.



Jelena Krivokapic, *Old Mill*, July 2022.

their needs is Madaket Ditch. The trench was dug by indigenous people and settlers in 1665 as a means of improving access

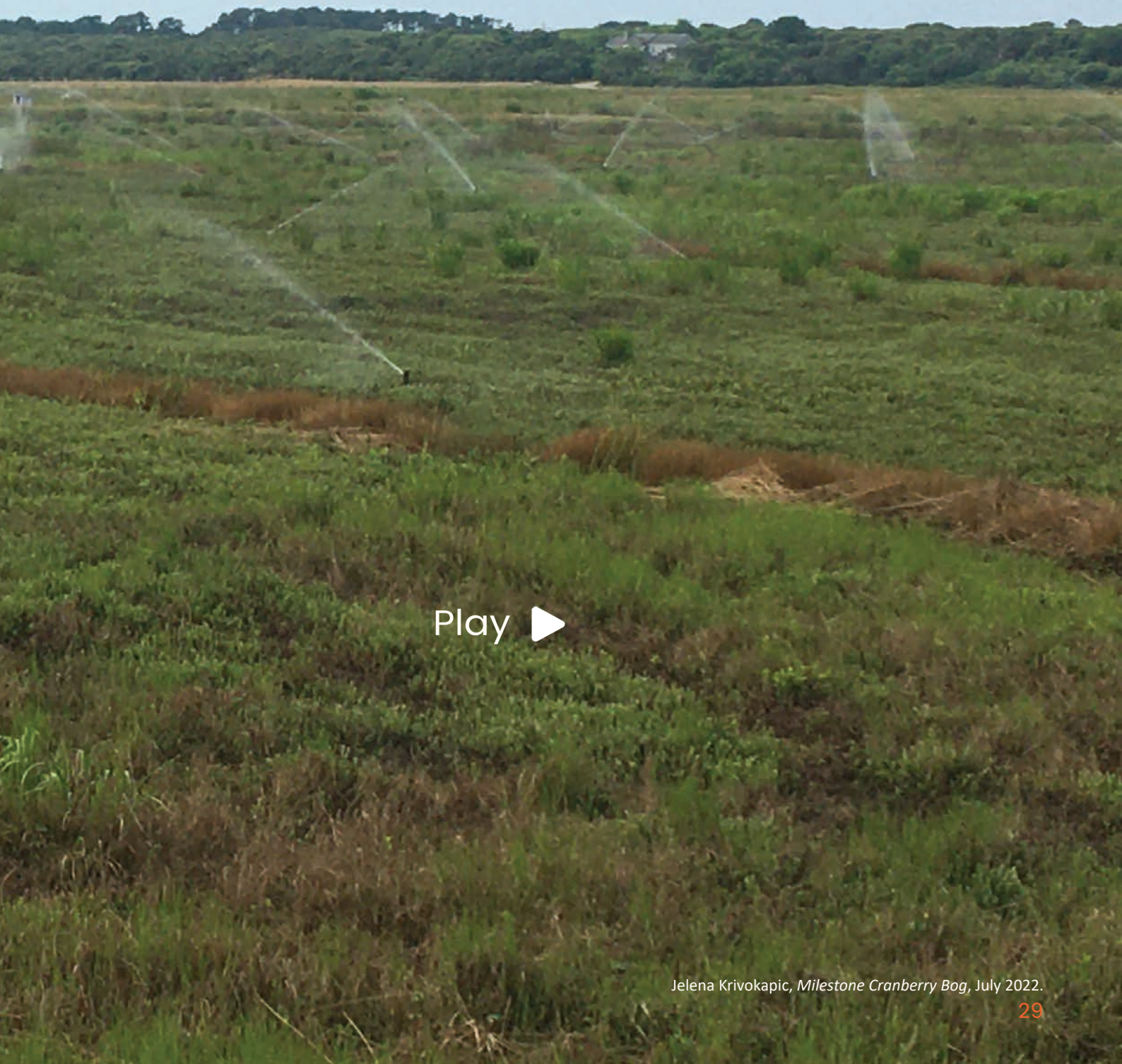
LANDSCAPE

What can we read from



AS WEALTH

from this landscape?



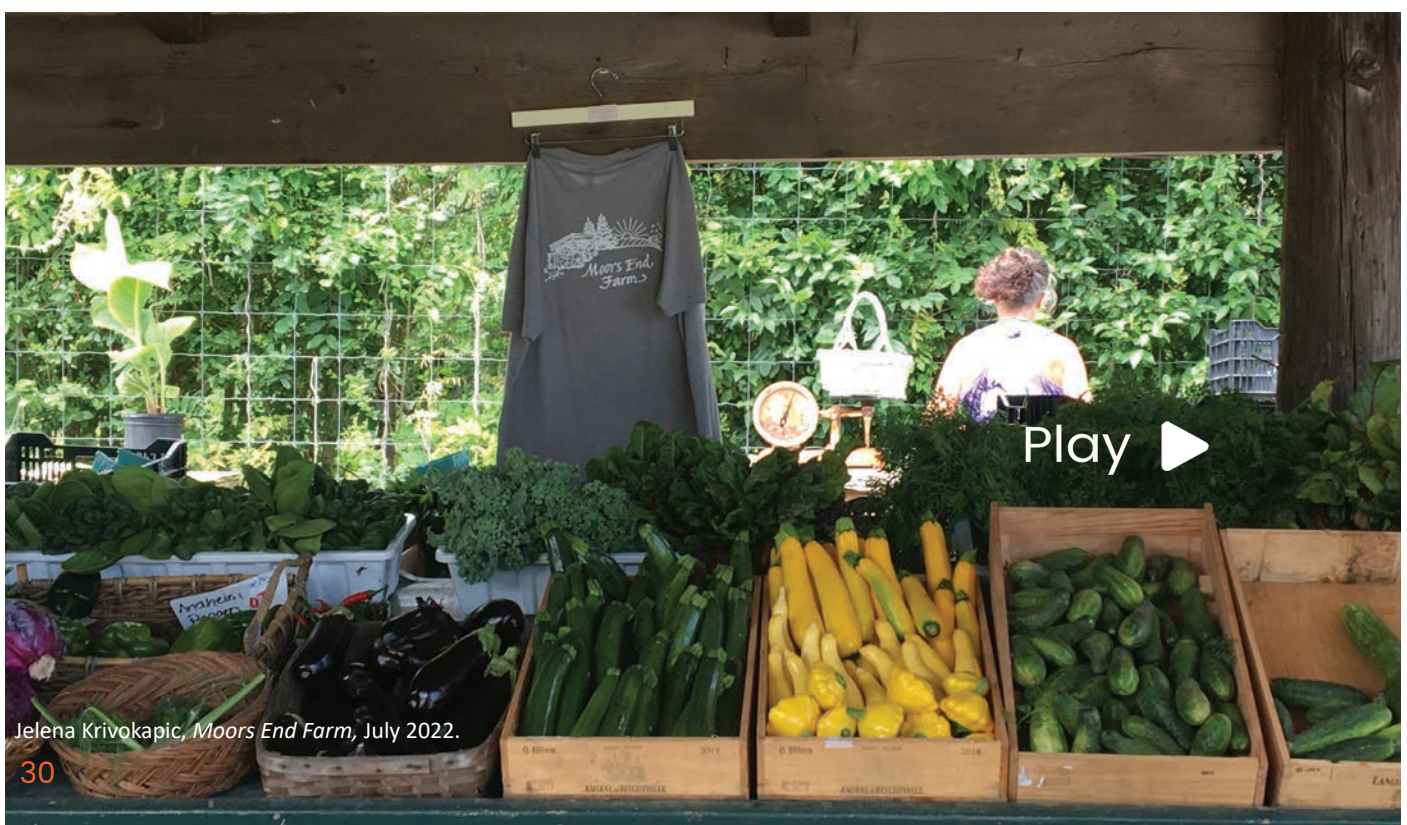
Play ▶

At the beginning of 18th century the focus from “green pastures” will switch towards the sea. ...One of the Nantucketers while standing at the hill and watching the whales at the sea said *“There is a green pasture where our children’s grandchildren will go for bread”* (Philbrick, 1998, p. 149). Since sea was a new green pasture, the South shore became a gateway to that new land of opportunity, so the town proprietors began purchasing shore landscapes (Philbrick, 1998, p. 149). The first beaches bought were the Bluff at Siasconset (from Wanackmamack’s son, Jephtha), land at Madequecham (from Spotso’s son Daniel), section of land located on the eastern edge of Hummock Pond known as Coboacommoh (From Attapeat’s son Musaquat) (Philbrick, 1998, p. 149). Ownership of the land meant owning the whale that would wash up on the shore, as they were at the beginning only “hunting” the washed up whales. They began sailing to hunt in the years that followed. Nevertheless, this switch of focus towards sandy landscapes and sea will not last for long, only until The Great Fire in 1846. Years after the Great Fire the whaling started declining. Resulting in the last whaleship to depart Nantucket’s harbor, the Oak in 1869 (Newell E., 2018).

In the absence of income and reason to remain, people began leaving the island after whaling declined. Nantucket needed to find the motivation and rebuild the connection with its inhabitants. Prior to whaling, the only connections and history of Nantucket were “green pastures” and island resources. Hence, a group of island residents gathered in April 1856 at the Nantucket Atheneum Library and established the Nantucket Agricultural Society. With the establishment of the Society and whaling decline many sailors will now become farmers. Chartered by the state, the Society was formed *“for the encouragement of Agriculture and Mechanic Arts, in the County of Nantucket, by premiums and other means”* (Newell E., 2018). *“During the first few years of its existence, the society devoted itself to “disprov[ing] the oft-repeated assertion that [Nantucket] is a barren sand heap,” to providing education for island farmers, and to fostering bonds of community so that a new source of economic prosperity and island pride could be found* (Newell E., 2018). The Nantucket Agricultural Society members fostered social connections and self-motivation by organizing annual fairs, meetings, lectures, and the publication of the annual Transactions. The society’s first president, Edward W. Gardner, wrote in his 1859 report:

“Our great staple, oil, is sliding away from us at a very rapid pace . . . I am led to believe that we have but the alternative to embark in agriculture or the mechanic arts, or embark for a less congenial home than the one which we now enjoy on our native island. Farmers, manufacturers and merchants, does it not arouse you to adopt some decided course of action, or will you wait for the better times that will never come, unless you improve the resources which you have within yourselves” (Newell E., 2018).

The first Agricultural Fair took place in mid-October 1856. *“The Agricultural Fair included displays of vegetables, fruits, “fancy articles,” and “manufactured articles” were spread in front and inside the Atheneum”* (Newell E., 2018).





Jelena Krivokapic, Harvest Garden Farm, July 2022.



Exhibition at the Nantucket Atheneum. Circa 1870s. Courtesy of Nantucket Historical Association.

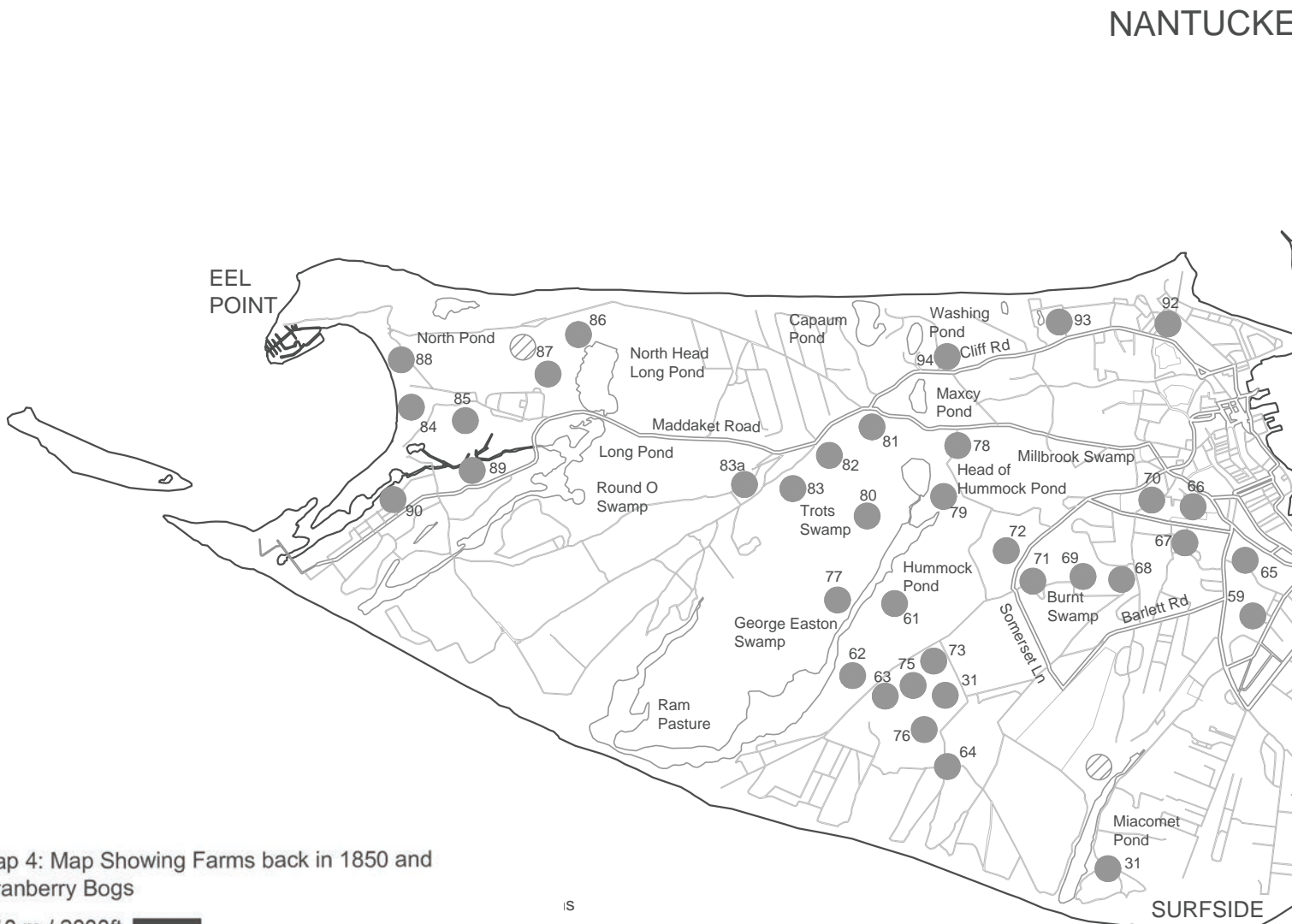
Polpis Road was the primary route for most farms, as is evident from the map. Thus, it is not surprising that

Polpis Harbor – key interpretive sight for the preservation of island farm heritage; the hive of agricultural activity” (McManis, 2010, p. 102)

The main farming activity was dairy production. Then vegetables growth and only lastly fruits. Despite the fact that the production, so cattle and sheep breeding, was the most popular farming type during this times I have still chosen to tell the story of this periods landscape through a lens of a cranberry bog and not a dairy farm. **Why is it so?**

Legend:

- Farm
- ◌ Cranberry Bog



Map 4: Map Showing Farms back in 1850 and Cranberry Bogs

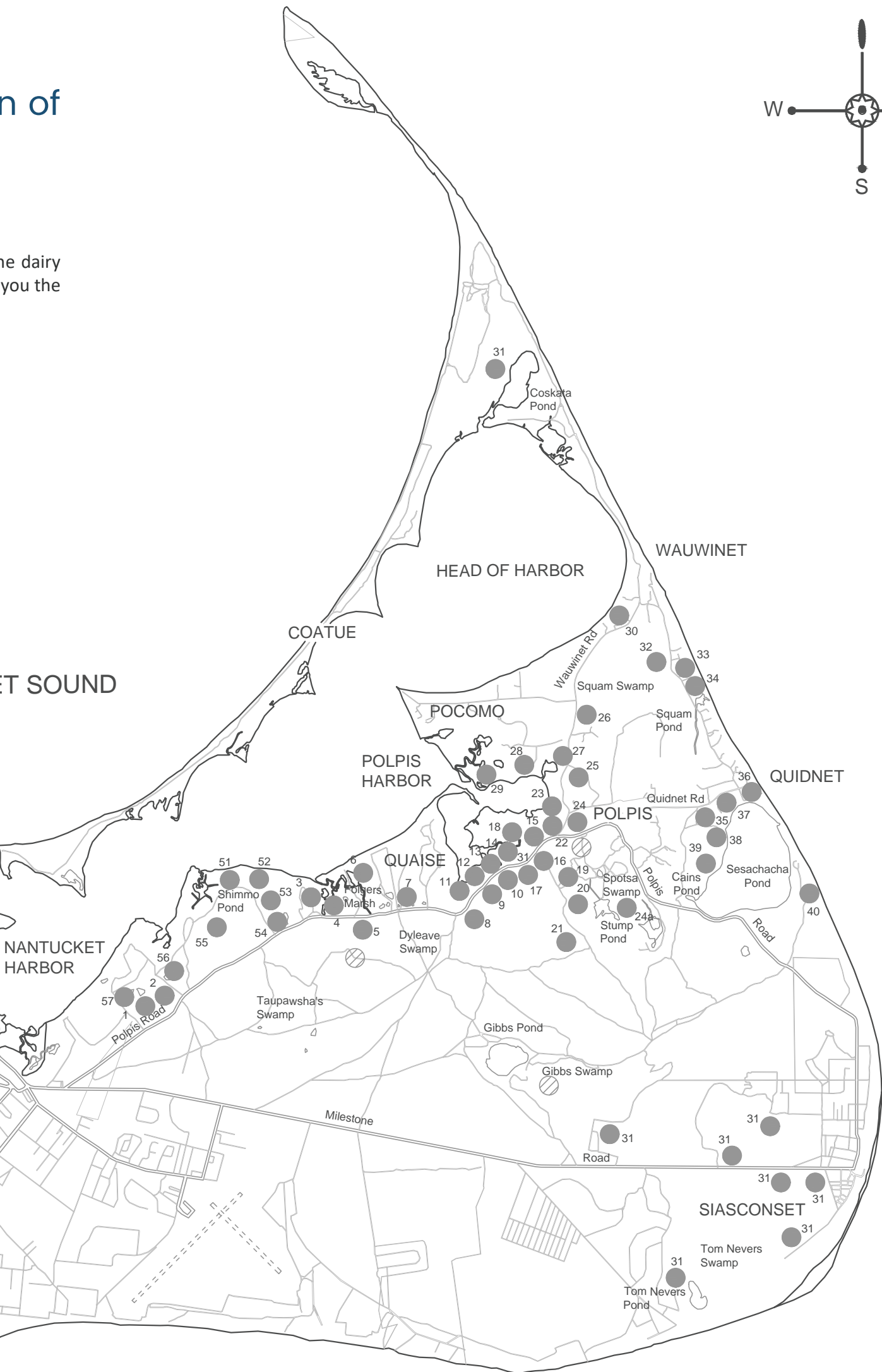
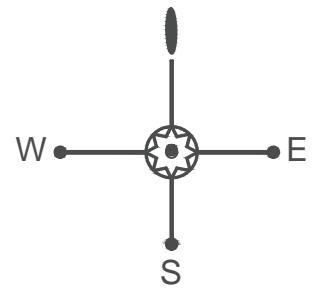
610 m / 2000ft

n of

he dairy
you the

ET SOUND

NANTUCKET
HARBOR





It is because I believe that cranberry cultivation is the Nantucket's most specific farming activity and also because I was... cranberries have prehistoric roots (McManis, 2010, p. 2). They are one out of only three native fruit to US, among blueberries... *have always been something more to Nantucket than on the mainland*" (Cape Cod Cranberry Growers' Association, no date). Cranberries are widespread and dominant in the landscape they were show us the fact that cranberries were used by the settlers to define the island from The Plains part of the land is defined and titled as "*Cranberry Meadow*", see the map of Town of Sherburne, Nantucket. Cranberries were an English settlers diet. Also, they were one of the foods that saved Nantucketers from starving during the revolutionary war. Cranberries were part of a sailor's diet to prevent scurvy, last surviving industry, key revitalizing aspect of islands economy after the decline of whaling. An artist who was inspired by them was famous Johnson, J. Eastman (1824-1906). In his letter from 1879, writes about his fa

"I was taken by my cranberry fever as soon as I arrived (my fever) as they began picking down on the meadow a day... since I have been...
(Newell



Jelena Krivokapic, *Milestone Cranberry Bog*, July 2022.

able to detect the long, continuous history and assemblage of values embodied and associated with its landscape. Wild berries and Concord grape (Peter B., 2012, p. 72). Throughout New England, they grow wildly, but still “*In truth, cranberries* (date). Even before their cultivation they were growing wildly in wetlands areas of the island (Palmo, 2018, p. 715). How to see and describe the unknown landscape of Nantucket. On the map from 1665-1680 West from the Hummock Pond, North Nantucket, 1665–1680 on the page 21. Their quantity and availability made them an important part of both Wampanoag and first European settlement and the war of 1812 (Cape Cod Cranberry Growers’ Association, no date). During the whaling era, they were an essential part of whaling and often the inspiration for the artists during the Arts Colony (starting at the late 19th century). One of the reasons for the fascination with cranberries:

(some people have Rose fever yearly—I have cranberry fever
one or two after we arrived and I have done nothing else
here, not a thing”
(Palmo, 2018)



Johnson, J. Eastman (1824-1906), *In the Fields (study for the Cranberry Harvest on the Island of Nantucket)* [oil on canvas], 1880, Nantucket Historical Association, Nantucket, MA. Courtesy of Nantucket Historical Association.



Johnson, J. Eastman (1824-1906), *In the Fields (study for the Cranberry Harvest on the Island of Nantucket)* [oil on canvas], 1880, Nantucket Historical Association, Nantucket, MA. Courtesy of Nantucket Historical Association.

The first cultivated cranberries in the US date back to 1816 in Massachusetts by Henry Hall of Denis on Cape Cod (Cangelosi et al., 2018). Cranberry cultivation reached the island from the mainland, it is still “arguably the oldest cranberry bogs in the world” (Windswept Bog | Nantucket Conservation Foundation’, 2018) and were an important aspect of island’s economy. The important Milestone Cranberry Bog is located near the Gibbs Pond, south of Eel Point Road (Peter B., 2012, p. 34) and one Near Miacomet Pond (Cangelosi et al., 2018). The Windswept Cranberry Bog was retired from cranberry cultivation recently, in 2019 as a dedication’, 2018). Currently the landscape of the Windswept Cranberry Bog is under the restoration program, returning back to the water quality in Polpis Harbor since all the pesticides used on the bog were directly effecting the harbor’s water. This

Let us take a closer look to the Mile Stone Cranberry bog. Milestone Cranberry Bog is located near the Gibbs Pond, exactly south of Eel Point Road (Peter B., 2012, p. 34). Based on the legends and folklore that talk about the Wampanoag sachem named Tashama who lived there (Cangelosi et al., 2018) who lived on this part of the island and was converted to Christianity and took on the new name. *In 1820-1821 Gibbs Pond landscape was used as a peat bog (Cangelosi et al., 1974). In 1857 the first cranberry bog on Nantucket was founded here and at the time it was the largest bog in the world it had 234 acres under cultivation (‘Milestone Cranberry Bog | Nantucket Conservation Foundation’, 2018). Today there are only two bogs under cultivation. This is due to the lack of resources and internal, Conservation Foundation’s decision to make a commercial bog, but rather only an educational. Consequentially, couple of years ago, the oldest cranberry type (these were first cultivated as the contract with the Medical Company from Canada was determined. Still, despite the fact that since the 1980s but are still producing cranberries and other shrubs have not yet taken over them. Therefore, there is still some time to a

Moreover, Milestone Cranberry bog is a reason for one part of the island’s cultural diversity. As mentioned, cranberry cultivation on Nantucket. The Portuguese as well as Nantucket’s Cape Verde community are mainly present on the island today thanks to the

*This was a common custom among the Wampanoag culture. They would change their names in order to reflect on the



J.M.W. Turner (1775-1851), *Cranberry Harvest on the Island of Nantucket* [oil on canvas], 1880, Timken Museum of Art in San Diego, CA. Available at: <https://www.timkenmuseum.com/0912201512-cranberry-harvest-on-nantucket/> (Accessed: 26.08.2022).

(Cangelosi et al., 1974). In spite the fact that Nantucket is not the first place to cultivate cranberries and that the trend of cranberry cultivation on Nantucket (Cape Cod Cranberry Growers' Association, no date). Cranberries have been cultivated on Nantucket since 1857 ('Windswept Bog' revitalizing economic aspects after the whaling decline. Back in the 1860s there were five cranberry bogs on the Island of Nantucket (Cangelosi et al., 1974) . Nowadays, there is only one operating cranberry bog that keeps this great tradition alive. It is the decision made by Nantucket Conservation Foundation's Board of Trustees ('Windswept Bog | Nantucket Conservation Foundation' 2018) to return the bog to its native roots of becoming once again a wetland. One of the reasons that this decision was made was to improve the bog's ecological health. This decision can be argued in favor or against, just like many other decisions.

the bog on the Gibbs Swamp. According to the map shown on the pages 19,20 this swamp was also known as Tashama Swamp. (Cangelosi et al., 1974). As I was able to learn from Neil Foley, later on the swamp was named after John Gibbs, a Wampanoag man. The Gibbs Swamp was legally divided into shared by proprietors for a sheep common, while in between 1830s and 1840s this land was at one time was the biggest in the world (Peter B., 2012, p. 11) (Cape Cod Cranberry Growers' Association, no date). At the end of the 19th century, the bog was abandoned (Nantucket Conservation Foundation', 2018). Back in 2018 there were 24 separate bogs comprising 195 acres under cultivation, while the bog's Board of Trustees, conflicts of objectives. As a result of internal conflicts, Milestone Cranberry Bog is not any more the bog. The cranberry vines date back to 1860s when the bog was established) Early Black needed to be neglected and not further cultivated. A contract with the Canadian Medical Company was terminated, Early Black vines are not getting any treatment and care, and at least find a way to protect these historical vines and together with them the integrity of entire landscape.

Cranberry cultivation was an important economic aspect of the island. Therefore, it attracted many seasonal workers to come to Nantucket to work in the bogs (Morris Calhoun and Carlisle Coffine, 1959). At first they came as seasonal workers, mainly for harvesting, but

since the cranberry cultivation asks for year-round commitment* they ended up staying and living around the bogs. According to the records of Portuguese living at the farm in 1907 (Morris Calhoon and Carlisle Coffine, 1959). As the consequence of technological development and the arrival of workers at the Milestone Cranberry Bog (Renville and Carlisle Coffine, 1962).

Cranberry cultivation was also often a driving force for innovation and technological development. As mentioned in the history of the bog, it led to industrial development. In order to be able to flood the bogs, the bog needed to be near the pond. In case of Milestone Bog, it was necessary for frizzing protection. Therefore, irrigation system was built. The first irrigation ditches were dug by human hand and were not straight. Both of these ditches, handmade or machine dug, are still nowadays present at the landscape of Milestone Cranberry Bog. The Pump house/Engine House for flooding the bogs. All these elements together, Gibbs Pond, irrigation system, and the Pump house/Engine House are an important aspect of islands history. Hence, I believe they should be protected before they collapse due to neglect and lack of financial resources. The Pump house (that is recently renovated and planned to be used as the multipurpose facility), two other farm barns in which the traditional machinery is stored, Cranberry Bouncer that sorts out soft from firm, good, berries based on their bouncing etc. All this machines are in function. In addition to these machines, The Milestone Cranberry Bog has also one of the new technologies as water sprinklers. Hence, it is a living museum. This testimony will be carried to the future generation. Therefore, built objects, together with the Milestone Cranberry Bog, should be protected and organizations on the island in order to be holistically understood and its integrity preserved.



Jelena Krivokapic, View from The Screening House at Milestone Cranberry Bog, July 2022.

*Five Steps for cranberry cultivation: Wetting (spring); Harvesting (Beginning of September); Screening and Shipping; Flooding

According to Alberta Calhoon Morris, a daughter of the Milestone Cranberry bog owner from 1907 – 1923, there were 275
development and use of pesticides and chemicals already in 1923 when Mr. Rounsville became an owner, there was 165

previous paragraph this had a negative impact on the employment rate, but on the other hand it stimulated the specific
the Cranberry bog, it is near the Gibbs Pond. It was necessary to transport water to the bog, whether it was for harvesting
and are not straight, hence the entire bog layout is curvy. While, the later on ditches are machine made and are perfectly
Cranberry bog. In addition to irrigation ditches, as part of the flooding system, there is still, barely standing near the Gibbs
on ditches and Pump Hose form the irrigation system and are a testament to the landscape use in the past and important
ces. In addition to the irrigation system, bogs itself the landscape of Cranberry bog also compounds the Screening House
ditional machines and equipment can be found. Such as cranberry scoop that was invented around 100 years ago, Bailey
ctional condition thanks to the Nick Larrabee the current manager of Milestone Cranberry Bog. Along the old traditional
seum showcasing the technological development of cranberries cultivation. Still only entirely preserved and taken care of
g landscape (including vines, ditches, canals, Gibbs Pond etc.) ask for the united forces of both cultural and environmental



Jelena Krivokapic, *Pump House and Gibbs Pond at Milestone Cranberry Bog*, July 2022.

Milestone Cranberry Bog is also a family legacy. The current manager Nick Larrabee, which I had the pleasure and fortune to meet, started working at the bog as a kid (Cape Cod Cranberry Growers' Association, no date). Then his father, Tom Larrabee Sr started working at the bog as a kid (Cape Cod Cranberry Growers' Association, no date). Then his father, Tom Larrabee Sr started working at the bog as a kid (Cape Cod Cranberry Growers' Association, no date). Milestone Cranberry Bog I had a chance to ask him if it was his decision to come back or if it was the legacy he needed to pass on. Unfortunately, after his return the bog lost the status of the commercial bog. So instead of following in the footsteps of his father, in spite of the situation, Nick is positive the bog will return to the right track and one point. For him the bog is part of his family legacy. He says the bog is part of his family legacy, "... not as sandy launching pad to wealth or retirement."

Lastly, The Milestone Cranberry bog is a place for meeting, a social hive. Wampanoag used to have a Cranberry Festival in the fall. The Cranberry Festival of the island is celebrated on Nantucket today dates back to Wampanoag times. Nowadays, the Cranberry Festival of the island is celebrated by many school kids and the local population in addition to the mainland visitors. So it is truly one of the happenings for the island. For economic reasons* the harvest has switched to dry harvest, picking cranberries. Many of the year around residents I talk to would miss it too.

If you never saw the wet cranberries harvest CLICK HERE: https://www.youtube.com/watch?v=Yfu8en8c_yg&t=14s .



Great Point Properties video "Harvesting the Nantucket Cranberry" [screenshot from the video], 2017. Available at: https://www.youtube.com/watch?v=Yfu8en8c_yg&t=14s

* By implementing the wet harvesting technique the berries need to be frozen fast after picking. When the bog is flooded, the cost of freezing berries in freezers is expensive and not suitable at the moment. Additionally, the fresh berries always have higher market price and are more popular.

me to meet thanks to Neil Foley, is the third generation that runs the Milestone Cranberry Bog. His grandfather, Tom Larrabee Jr, took over and now is his turn to run the bog. Nick Larrabee left Nantucket to study and during my tour of the bog he followed. He told me that from the moment he left he knew he wanted to come back. He left only to be able to bring more of his dream and running, once, the world's biggest cranberry bog Nick Larrabee had to accept the new conditions. Still, his identity and his own being. The relationship Nick Larrabee has with the Milestone Cranberry Bog is I believe the closest to home, *but as an island of remarkable variety and abundance*" (Philbrick, 1998, p. 17).




In October, as a celebration of the last fruit of the season (McManis, 2010, p. 15). Hence, the Cranberry Festival that is still celebrated along with the harvest. People are invited to come, learn and harvest cranberries. The festival is always attended by the local community. Until recently, the harvest used to be done by flooding the bog, known as wet harvest, but due to the need to miss the attraction and tradition of the wet harvest. Even without ever seeing such a thing, just by looking at the



Yfu8en8c_yg&t=3s (Accessed: 25.08.2022).

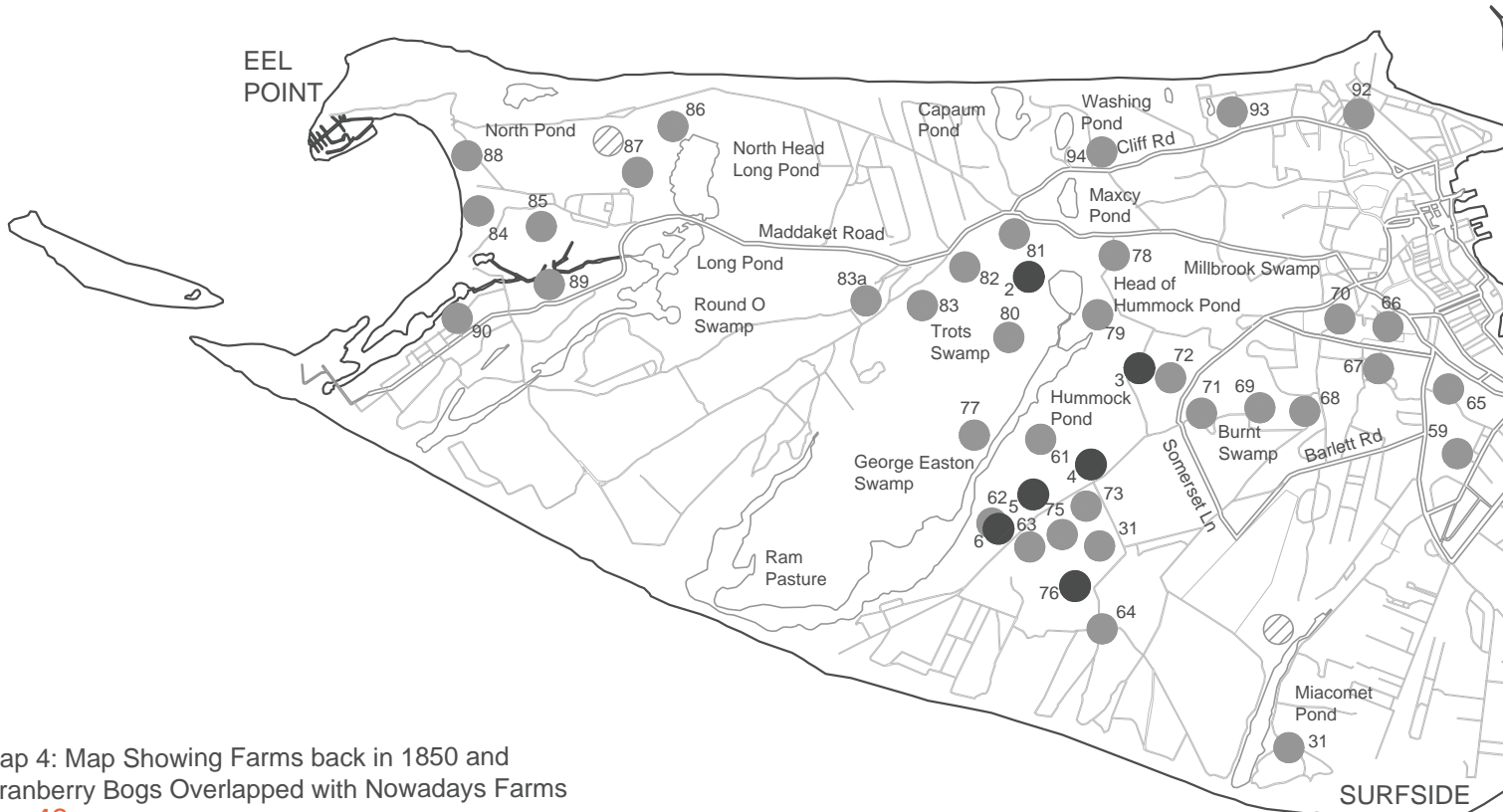
When the water gets into berries and hence soon after they rot. By living on the island the transportation to the mainland is limited and only dry-picked cranberries are sold as fresh fruit.

Legend:

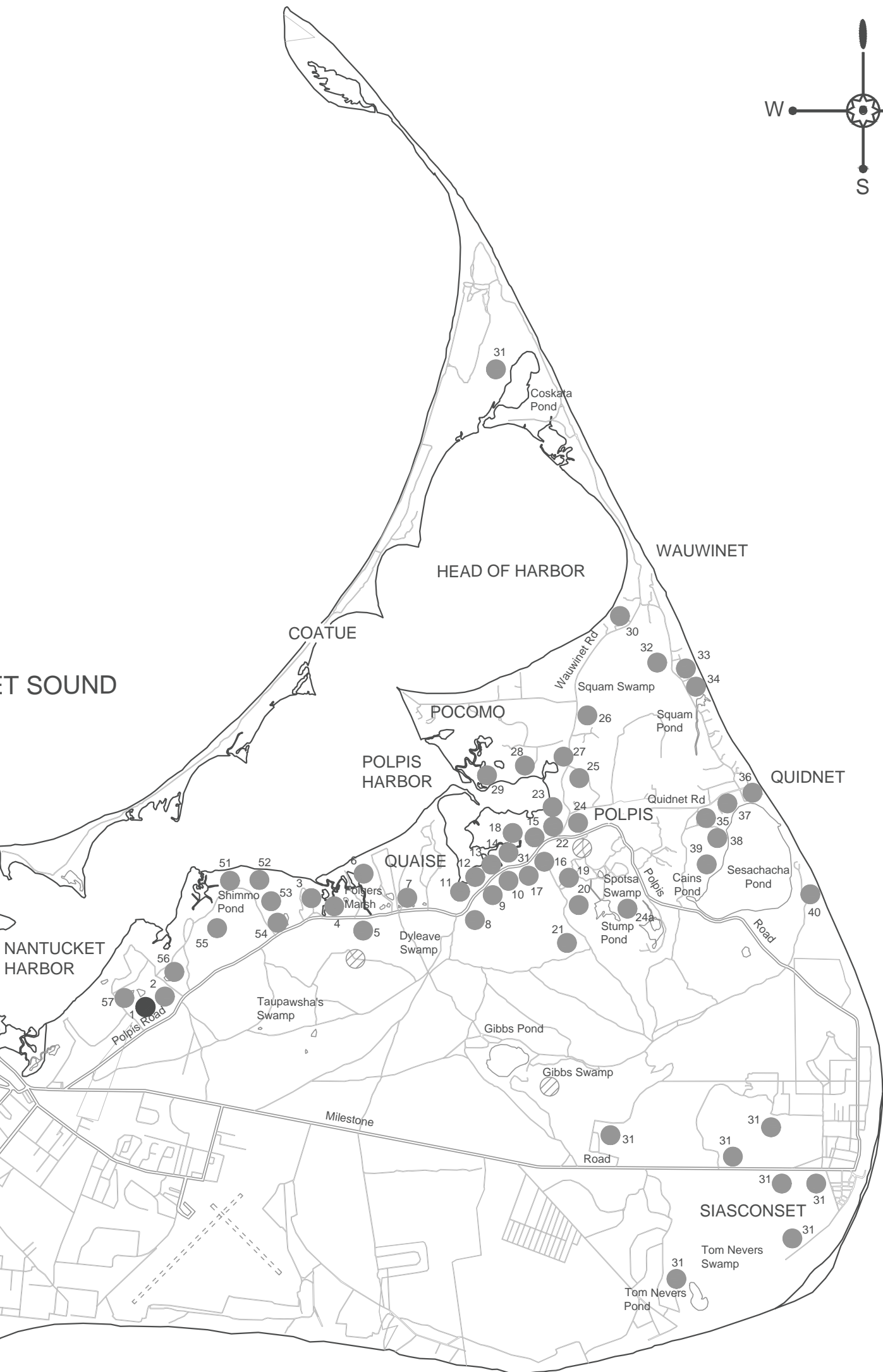
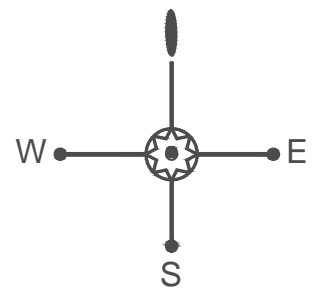
-  Farm
-  Cranberry Bog
-  Nowadays existing farms

1. Moors End Farm
2. Sanford Farm
3. Pumpkin Pond Farm
76. Bartlett's Farm - existing since 1850s
4. My Grandfather's Farm
5. Harvest Garden
6. Sustainable Nantucket - Community Farm

NANTUCKET



Map 4: Map Showing Farms back in 1850 and Cranberry Bogs Overlapped with Nowadays Farms



Despite the growing numbers of farms in the 1850s toward the end of 19th century and obviously successful work of A bringing a large number of excursionists from the continent in 1859. This act resulted in moving The Agricultural Fair from for holding an agricultural fair: it was before the island's harvest season. This small change announced the new use and u

Following this shift in the use of landscape, species such as scrub oak, dwarf chestnut oak, black huckleberry, began their p. 64). Ever since then the sandplain grasslands survival depends entirely on the management and care of local environm



Jelena Krivokapic, *Landscape Succession* - On the right the Sandplain Grass land on the left Coastal Heathlands at "Norwood Farm", August 2022.

Sandplain Grasslands – during time transition towards the Coastal Heathlands, which have more woody plants, mainly s over you can most commonly see scrub oak, barrens... – they are successional stages between sandplain grassland and w

Loss of the sandplain grassland landscapes would not only mean loss of history preserved inside of them and hence, Na whole planet. Total of 2,000 acres exists in the world and they are home to a lot of endangered and extremely rare anim on Nantucket (Palmo, 2018, p. 21). The fast changing way and transition of sandplain grasslands to shrubby and finally fo shows photos of exactly the same landscapes across Nantucket being taken at the end of 18th or beginning of 19th cent

Another completely different story about understanding landscape as wealth is the story of Ram Pasture. This is only one \$625,000, and was the object of the Foundation's first fund-raising campaign. A number of developers were interested in Albert L. Silva, Sr. decided to sell the property for a much lower price than its market value to the Foundation ('Sanford F

gricultural Society and Fair, instead of only focusing on the local community, The Society organized trips by steamboats in mid-October to September in order to suit more excursionists, off-islanders to attend, but it compromised the rationale of understanding of Nantucket's landscape(s).

ascension to vegetative superiority in the sandplain grasslands landscapes near the end of 19th century (Peter B., 2012, environmental organizations.



Jelena Krivokapic, *Landscape Succession - Coastal Heathlands to Forest at "Norwood Farm"*, August 2022.

shrubby habitat – and finally Coastal Heathlands overtime became forests. Among bushes and shrubs as succession takes woodlands (finally forests) (Palmo, 2018, pp. 21–22).

Nantucket's identity, but would also be a loss for the whole world. This is because the sandplains are extremely rare on the island and plant species (Peter B., 2012, p. 29). Out of these 2,000 acres 620 acres of global sandplains grasslands are here, and the forest landscapes is amazingly visually illustrated in the book *"Changing Landscapes"* (1993) by Dunwiddie P. W. Dunwiddie from the early and late 19th century.

One of many similar landscape stories around the island. Ram Pasture is since 1971 the property of NCF. It was purchased for the property in the late 1960's, but the previous owners Harold E. Anderson, Robert D. Congdon, Ernest H. Menges, and the Nantucket Farm & Ram Pasture | Nantucket Conservation Foundation', 2018).

LANDSCAPE A

What can we read fr



Play ▶

S AESTHETICS

om this landscape?



While The Nantucket Agricultural Society was being established, another group of Nantucketers began to think that tours and trips by steamboats that brought a large number of excursionists from the continent to the Agricultural Fair (Newell E., 2005) (tourism) over farmers (agriculture and local community). By the end of the nineteenth century, Nantucket had firmly established

“From the idea and vision of becoming “the garden of the world”, Nantucket’s landscapes became “a healthful and pleasant” landscapes around Nantucket from useful land resources into landscapes made only for relaxation, pleasure and enjoyment through gardening and relaxing.

“Not wanting to live without the shade and beauty of trees
years ago in their gardens, along the streets

(Peter B., 2005)

From the previous chapters, it is clear that Nantucket was really barren, with low shrubs and rare trees, and that shade, beautiful individuals, organization or by the Town. *“...many Nantucket business people aid in the beautification of the island through the island’s public buildings. As Sherburne Associates’ grew, their civic beautification program also grew. Many of the great trees were also directed the mass planting of more than half a million daffodils along the Milestone Road to help the Nantucket Garden Club founded the Tree Program, in 1979 and planted over 300 trees, during 1979,1980,1981 all over the island. During these years Gum, Lindens, Marshall Seedless, Ash and Thornless Honey Locust; Many thank you notes Beinecke kept on file show how the Historic Trust, focusing not only on planting but also on preserving trees in the historic town district (Gibson, 2005).*

From the 1900s and still today Town Meetings also always allocate specific finances for tree plantation and maintenance. When it comes to **LANDSCAPE AS AESTHETICS**. Nantucket Garden Club was formed back in 1954, while the two most important organizations were the Nantucket Land Council (NLC) in 1974. This fact indicated that Nantucket’s beautification was prioritized and the island’s

When did esthetic gardens become popular?

The first ornamental gardens will appear as Quakerism on Nantucket started to decline, so after 1820 (“A Brief History of Ornamental Gardens in Nantucket” O Connell, 1979, p. 22). Weakening of Quakerism went hand in hand with the peak of whaling years starting from the 1820s. *“...the first recorded Ornamental landscaping” (O Connell, 1979, p. 22). Hence, according to the PIN report from 1979, the first recorded Ornamental garden “designed with ornament in mind” (O Connell, 1979, p. 3). Only after this date, “the garden design per se became an important part of the island’s landscape later in 1860s/70s (O Connell, 1979, p. 18). Still, at the beginning house landscaping was simple. Consisting only of a few trees and shrubs, as in line with Quaker beliefs and way of life. Ornamental gardens began to incorporate more complex designs, details, ornamental landscaping and these are some ornamental garden trends I was able to come across:*

- Period from 1620 to 1840 - is defined in garden style as Colonial (Gibson, 2005, p. 7), this definition of a garden need not be a garden.
- The Isaac Macy House was constructed in 1822 in the Federal-Greek Revival style. His garden is reclaimed and defined as a garden.
- 1841- The Book *“A Treatise on the Theory and Practice of Landscape Gardening”* from Andrew Jackson Downing has a few garden examples are present on the island usually associated with Victorian Architecture (O Connell, 1979, p. 29). *“...the character” (O Connell, 1979, p. 29).*
- Late 1800s – Geometrical gardens, *“formal design”*, according to the garden description from the letters sent in between *“...a large circle filled with flowers, and a parallelogram enclosing a bed of tulips” (Gibson, 2005, p. 9).*
- 1900s - Foundation plants, shrubs placed adjacent to a house firstly emerged with bungalow houses (Gibson, 2005, p. 10).

Play ▶

ism might solve the island's economic woes. As mentioned in the previous theme, it all started in 1859 with organized (2018). Resulting in shifting the date from mid-October, to prior to the harvest season, September and prioritizing visitors established itself as a summer retreat for wealthy New Englanders and talented artists.

ant summer resort'" (Newell E., 2018). Tourism was fully established by late 1870s (Newell E., 2018), transforming land. Once used to be grazed, dug, cleared and burnt and nowadays usually just used for walking, cycling, observing/photo-

the trees, many Nantucketers started planting trees 150 eets of Nantucket Town and Siasconset"

(2012, p. 52)

whether you lived year round or summered, was essential. The trees around the island were either planted by the pros-
d" (Palmo, 2018, p. 65). "In the 1960s, Walter Beinecke, Jr., founded Sherburne Associates, which purchased many of the
trees were aided by the "Save the Elms" group with invaluable assistance from Sherburne arborist David Champoux, who
den Club and the townspeople in their spring beautification of the island" (Palmo, 2018, pp. 65-67). Walter Beinecke also
years of planting Beinecke planted various trees - Sycamore Maple, London Planetree, Buiseman Elm, Tulip Tree, Sweet
w grateful Nantucketers were for this act (Gibson, 2005). In 1980, The Tree Program made partnership with the National

In addition to individuals and the Town itself, The Nantucket Garden Club is one of the most important stakeholders when
t islands environmental organizations were formed a decade later. Nantucket Conservation Foundation (NCF) in 1963 and
gardens were given a lot of time by the owners of the houses.

Quakers on Nantucket', no date). During the Quaker period the gardens were purely functional, serving as herb and veg-
access of the whaling brought with it prosperity and "a cosmopolitan air to Nantucket manifested in elegant homes and
amental Nantucket Garden dates back to 1823 - Henry Swift place on Main Street - "an example of a garden especially
ortant feature of the Nantucket Landscape" (O Connell, 1979, p. 3). The aesthetic gardens will appear in Sconset 40 years
different shrubs and trees; limited number of plant material due to climate but also to maintain simplicity (Gibson, 2005)
naments, and species as Quaker influence declined. Different architectural styles were followed by different garden land-

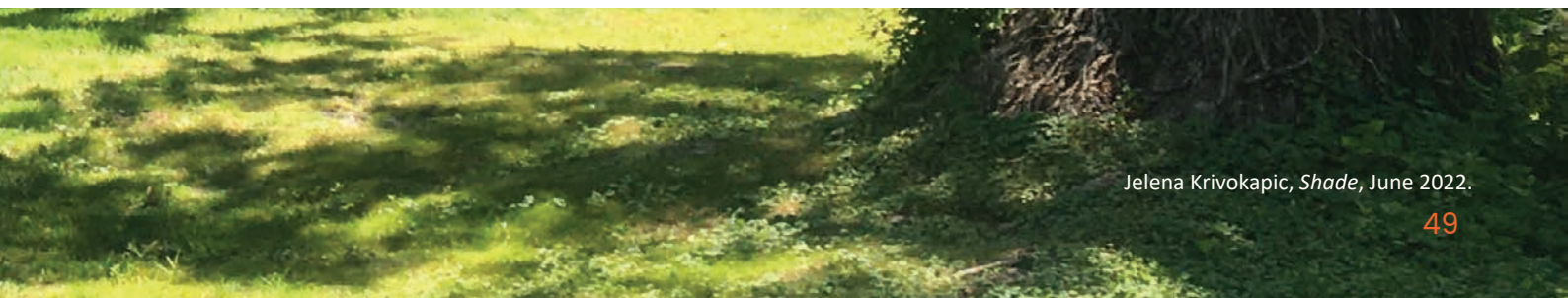
is to be researched more

ed as "period garden" (Gibson, 2005, p. 4), as well as the garden of Hadwen-Sattler House (Gibson, 2005, p. 4)

nd a great impact on gardens across the country but not on Nantucket, due to the economic crash and depression. Only
). "These gardens are characterized by sweeping pendulous evergreens that have been allowed to take on their natural

ween 1850-1872, from Helen Pinkham Belcher to her brother Seth Pinkham Jr. She describes the garden "as including a

p. 11)



17th and definitely the first half of the 18th century was dominated by the “kitchen gardens” that valued use over aesthetic **LANDSCAPE AS A HUMAN HABITAT** theme. Still, the long ago started trend of beautiful ornamental gardens and purely aesthetic landscapes today are even more enriched by diverse flower species, green lawns, flower boxes planted with seasonal non-flowering plants in the following chapter – **LANDSCAPE AS A PROBLEM**.



Tower view from the Summer Street Church looking east over Lucretia Mott Lane, St. Paul's Church, and the Unitarian Church tower. Circa 1890s. Courtesy of Nantucket Historical Association.

ics, which was in line with Quaker beliefs and first years of the English settlement and hence are mentioned as part of the ornamental landscaping philosophy is still the dominant Nantucket mindset even today. The only difference is that these native flowers etc. This gardens might be beautiful and admiring, but they came at the high cost, which will be discussed



Jelena Krivokapic, *House Garden along Milk Street*, July 2022.

While the Nantucket Garden Club's name suggests that gardens are its main focus, it does much more than that. The club provides financial assistance to both NCF and NLC to help them protect the landscapes around the island. In 1996 the Garden Club invited members from the community to do the same. Garden Club is also providing scholarships for the Nantucket High School students visiting the island including the Atheneum Garden in 1996, which I am honestly fond of. So simple, peaceful and well shaded. The Nantucket Garden Club (the days it was called "House Tour"). The private owners, members of the club, open their houses and show their gardens. It is the Garden's Club main fundraising event. In 1975, started by then president Jean MacAusland, there was another event which celebrated the Cranberry Festival as the end of the harvest season (McManis, 2010, p. 15); today Nantucket celebrates the island's landscapes that are formed by the blooming daffodils. And yes, daffodils are not native, but million daffodil bulbs were donated.

There is an amazing tour about "Downtown Trees" conducted by Nantucket Land Council and led by Emily Molden, Executive Director. self-guided tours. CLICK HERE: <https://www.nantucketlandcouncil.org/wp-content/uploads/2016/02/TREEBRO.pdf> to access the brochure. Trees are often planted in front of the private houses to commemorate important life happenings – such as weddings, child birth events. Please pay attention to the trees. You will notice that there are usually two trees of the same kind next to the entrance door, no



Ileña Krivokapić, *Catalpa* tree on 51 Centre Street, Nantucket, 1992.

In the photos you can see the southern Catalpa tree in 51 Centre Street. There used to be two trees, its "sister tree", but the other one died. Catalpa is a native tree to North America, but not to Nantucket. Catalpa trees reached Nantucket in 1911 (Karttunen, no date), for the promotion for their new department store. Several of the free trees were accepted by Nantucket's Academy Hill School, shown on the photo, on the 51 Centre Street is the original from 1911.

*The Brochure was made thanks to the donation from Nantucket Garden Club. In the Brochure you can read about the many ways to hit (usually by cars), your roots need to be narrow, you need to grow longitude instead of width and not to ask for more

organization is more than just aware of the overdevelopment threat to the environment and hence frequently provides
club made a commitment to NCF with a three years' challenge pledge of 45,000 dollars with the vision to stimulate others
who plan to study environmental courses at the college. Moreover, it also shaped many of the public gardens around the
Nantucket Garden Club also organized a series of events. The oldest one started in 1955 "House and Garden Tour" (back in
to the visitors. Though the tickets to this event are pretty expensive (to a certain point unaffordable), it is with a reason.
event - the Daffodil Festival. It emerged as the idea to "salute the spring and the opening season". Historically, Wampagnoa
the start of tourists' season. Hence, Daffodil Festival is basically the early spring tourist attractions based on the island's
donated by Jean MacAusland to be planted around the island.

utive Director. If you are not able to attend the guided tour in person, I would highly recommend using the brochure for
cess the brochure. During this tour I learnt the following. Back in the 1800s when the trees started being planted they were
ct. They were always planted as "Sister Trees", meaning in pairs of the same kind. Next time you walk around downtown,
t one. In case there is one, it means that the pair, "sister tree" was removed for some reason.



it was removed due to sickness a couple of years ago. There is an interesting story of how this tree reached Nantucket.
o date). The Gilchrist Company of Boston gave away a thousand Catalpa seedlings to Massachusetts schools as part of a
who grew them on its grounds before giving them to students to plant at their homes (Karttunen, no date). The Catalpa,

most common tree species around the Town. In order to be a town tree you have to fulfill certain criteria - to be resistant
uch sunlight.

The island's American elms also have an intriguing story to tell. All until the mid-1900s it was popular to plant American elms in America, as the name indicates, and it is part of the American identity and culture. Across the US there are many streets lined with elms. In the 1930s when the Dutch elm disease was brought over with furniture logs from Europe. Since the street tree plantations were mostly elms, the disease spread rapidly. In the 1980s due to Dutch elm disease. This tragedy was at the same time a great lecture about diversity. Ever since the great loss of any future disease. About Nantucket Town tree diversity, you can read in the "Downtown Trees" Brochure. In addition to the American elm, there are other resistant elm tree species. So, in the late 1900s and early 2000s street landscaping trend switched towards the plantation of various elm species (O Connell, 1979, p. 29) (Gibson, 2005) and elm contributions from Charles G. (Gibson, 2005). All until the arrival of Dutch elm disease.



Main Street. Circa 1920s. Courtesy of Nantucket Historical Association.



Jelena Krivokapic, *Busiman elm*, August 2022.

In spite of the fact that Dutch elm disease was not as harsh as on the mainland, Nantucket did lose quite a lot of American elms, particularly along the northern corner of Centre and Broad Street.

Elms in the landscape of historic town districts throughout New England. American Elm is the native species to North/East named “*Elm Street*”, surprisingly Nantucket does not have one. The trend of the Elm Trees street plantation ended in the 19th century due to monocultures, the disease spread unchecked, killing thousands of Elm trees. 75% of American elms were destroyed by Dutch Elm Disease. In order to prevent the fast spread of the disease, many elms were also crossed with different tree types in order to provide a more diverse landscape. Most of the American elms on Main Street were planted after The Great Fire, in 1851/2 by Henry Coffins. Dutch elm disease Main Street was fully shaded by the great branches of American elms.



Jelena Krivokapic, *Busiman elm*, August 2022.

...an elms back. The lost American elms were replaced by the elm hybrid – Buisman elm. This tree can be seen on the cor-

On the other hand, due to their isolation from other American e
tire country. Some of the examples can be seen in the historic To
located in Quince Street is 250 years old. It is the island's oldest



*Jelena Krivokapic, American elm located on the corner of
Main and Chestnut Street, August 2022.*



*Jelena Krivokapic, American elm located on the corner of
Main and Chestnut Street, August 2022.*

Elms, they managed to survive and they are not only considered to be Nantucket's treasures, but the treasure to the downtown district. The American elm located on the corner of Main and Chestnut Street is around 200 years old, while the one tree and probably one of the oldest elms in New England.



Jelena Krivokapic, *Oldest American Elm*, August 2022.

Another intriguing story is the story of how Mulberry trees reached Nantucket. They were brought over with the vision of the mainland, the trend of silk industry production from New England reached Nantucket in 1832 (McManis, 2010, p. 78). William H. Gardner planted 120 trees in a town farm in Quaise (McManis, 2010, p. 78). George Easton planted 4,000 trees located a mile outside the town. There were 40-50,000 Mulberry trees in total on the island (McManis, 2010, p. 78) and hence the landscape beauty.

In addition to the trees the aesthetic landscape is also highly dominated by the flowers. I already mentioned daffodils, but the unique Nantucket's Landscape starting from mid-June until beginning of July. Hence, I decided to dedicate the next few pages to the flowers.

Multiflora rose is so widely spread across the Island that people often assume it is Nantucket's native species. Still, multiflora rose is not native to Nantucket (Palmo, 2018, p. 486). It came from Asia to New England in 1886 as a rootstock for grafting garden roses. Multiflora rose was then crossed with a single-flowered rose to create a multiflora rose hybrid in order to create polyantha rose (Palmo, 2018, p. 487). Polyantha rose was then crossed once again with a single-flowered rose to create a double-flowered rose (Palmo, 2018, p. 487). Despite their landscape beautification ability, multiflora rose is also used for planting of multiflora roses to stop land erosion as well as planting them as living fences as pen livestock and privacy hedge (Palmo, 2018, p. 487). Due to its invasive habit, in the last few years (this time on the island) – plants rapidly took over pastures and fields (Palmo, 2018, p. 487).

Another commonly encountered rose is Salt – spray (beach) or known locally as “*Rosa rugosa*” mainly dominates the landscape (Palmo, 2018, pp. 492). During my field research I was lucky to meet Jennifer Karberg and Karen Beattie from NCF. From their research they discovered that the rose was used to create the chance of getting scurvy. It firstly reached Cape Cod and then, most probably by accident, Nantucket, as it was used to eat the rose hips but as well as make teas and jams as they were full of vitamin C (Palmo, 2018, p. 498). So, history is full of interesting facts.

Roses dominate both Town and Scosset Landscapes, but there is an interesting fact of how roses were brought to Scosset. In 1959, a woman from Scosset bought 1,000 rose bushes in 1959 and sold them in Scosset. In following years, she bought 1,500 more, setting the stage for the current rose landscape.



Sophia Hernandez, *Roses of Scosset*, June 2022.



Sophia Hernandez, *Roses of Scosset*, June 2022.

of the establishment of a new industry, but ended up mainly having aesthetic value. As many other trends coming from (B). In order to produce silk on Nantucket, the island needed to have silkworms. Since the silkworms feed with berries of followed him and planted 1,000 more behind his home on North Water Street and Gideon Gardner and Aaron Mitchell (Annis, 2010, p. 77). The Atlantic Silk Company and silk production failed, but the trees stayed, adding to the tree diversity

but there is another dominant aesthetic flower – roses. As the daffodils dominate the landscape in the spring, roses form lines only to rose varieties around the island and some intriguing stories.

Multiflora roses came all the way from Japan, China and Korea. In Chinese the plant is called “*ye qiang wei*” which translates as a gardening trend from Europe. In Europe horticulturalists were crossing multiflora rose with Chinese tea rose and then with hybrid tea roses to produce – floribunda roses – in other words, climbing roses still popular in Sconset, cover part of the **LANDSCAPE AS A PROBLEM** theme. In the 1930s The United States Soil Conservation Service encouraged the edges. Consequently, multiflora rose roots were distributed to landowners for planting (remember there were no deer at the time). In the 1960s the government endorsement of the rose ended.

Landscape of Bluff walk in Sconset. It was introduced as an ornamental plant into Europe from Asia in the early 18th century when I learnt that Rosa Rugosa is full of vitamin C and hence was commonly used by the European sailors in order to de-scurvy often on the ships. Additionally, after its arrival Rosa rugosa was eaten by the Wampanoag (Palmo, 2018, p. 498). Historically, Rosa rugosa had much greater value than only the aesthetical one that holds today.

et. Florence Hill, landscape architect, knowing that Nantucket’s moist climate and sandy soil is a great condition for roses the rose trend that still exists today, in Sconset (Benchley and Trust, 2020, p. 26).



Sophia Hernandez, *Roses of Sconset*, June 2022.

Following is the information of some other man planted tree varieties around the island that I came across:

- According to the Tiffney and Eveleight report Japanese black pine reached Nantucket in 1895. It can be seen on Siasconset (Peter B., 2012, p. 67).
- Forests of Pitch Pine were planted in the 1800s and have spread in several areas including Milestone Road and in the Harbor.
- In 1847 Josias Sturgis planted Eastern pine trees seedling along Milestone Road as a windbreak; just after the great fire in the Harbor Town district taking place after The Great Fire happened not only due to tree loss, but also as a human intention to help the Harbor.
- A willow tree was brought over in 1842 by Henry Flaskett Clapp from Napoleon's grave on St. Helena and planted near the Harbor (Gibson, 2005).
- Scotch Broom (*Cytisus scoparius*) was planted on Cape Cod and Martha's Vineyard to help stabilize the sand dunes in the Harbor. This plan species over. In 1888, naturalist Maria Owen wrote "*John O Connells farm was on the northeast side of Harbor. He planted seeds of gorse, or furze, Ulex europaeus, and Scotch broom brought at his request from his Irish homeland by him. It is rarely encountered (Palmo, 2018, p. 675).* In 1921 Alice Albertson from Maria Mitchell Association says the gorse and Scotch Broom became an emblem of the island landscape, but since then it has been declining. The whole Harbor area is now dominated by Pitch Pine.



Scanset beach, Quidnet, end of Hummock Pond Road, around Mot Ball Way and near the stone house on Madaket Road
Nantucket State Forest (Dunwiddie W., 2001, p. 118).
fire (Peter B., 2012, pp. 66–67). This fact got me thinking that maybe big tree plantations in the Main Street and historic
have trees as wind protectors preventing the fast fire spreading around the Town in case of future fires.
at the intersection of Center and India. The parent tree was cut down in 1918, but an offshoot still remains in this location
the 1800s (Palmo, 2018, p. 674). But this is not how Scotch Broom got to Nantucket. It was nostalgia for home that brought
*Hummock Pond located at today's Gardner Farm, a preserve owned by Nantucket Land Bank. Around the 1860s, O Connell
by a friend"* (Palmo, 2018, p. 675). Gorse had obstacles surviving on Nantucket – 1900s botanist Eugene Bicknell talks how
was limited only to the O Cornell farm. While, the broom spread successfully across the island. At the end of the 1900s,
entrance used to be yellow in the 1900s (Palmo, 2018, p. 675).



Jelena Krivoakpic, *Scanset Beach*, June 2022.



LANDSCAPE A

What can we read fr

Play ▶



AS A PROBLEM

from this landscape?

The Nantucket landscapes were threatened from the moment Englishmen set foot on Nantucket. The first time the lands were sold to the settlers. The problem arose from the term “selling”, “to sell a piece of land”. The act had different meanings to Wampanoag and English understanding people were part of the land, so you can only borrow the use of it. So selling to English, according to Wampanoag (settlers) would have to keep on paying more than once (which many of them did) (Philbrick, 1998, p. 107). In contrast, the English, outnumbered* at that time, allowed the Wampanoag to continue using the land even though

Moreover, right after their arrival “https://youtu.be/SBQst2C_QyQ” as mentioned, the details of tree usage were reported from 1659 to 1667. These records can be found in “*Essay on Nantucket Timber*” by Elizabeth Little from 1981 (Peter B., 2012, p. 46). Tree cutting emerged as early as in 1663.

- 1663 – First prohibition on trees cutting in Coataue. Exception: houses and folds for sheep and goats; “No man shall fallow for sheep or goats” (Peter B., 2012, p. 46).
- 1667 – “There shall be no more green wood fallen in the Long Woods until all the old that is to say already cut down for boards of the like... An order was made that hence fourth no Timber shall be fellen for building on any part of the island” (Little 1981, p. 46). “From 1667 on, the English rules for harvesting time were increasingly restrictive and reflect overuse of a limited resource” (Peter B., 2012, p. 46).
- 1677 – “Permission granted for the cutting of 18 trees at Coataue” (Peter B., 2012, p. 47).
- 1688 – “No pines should be cut down and carried away from Coataue” (Peter B., 2012, p. 47).
- 1709 – “Order was made ‘to stop & prohibit ye cutting of any more wood of any sort of from Coataue’” (Peter B., 2012, p. 47).
- 1694 - Exception of cutting trees from Coataue just in case for making whaleboats (Philbrick, 1998, p. 149).

The attitude towards protecting the trees continues even today on the island, especially when it comes to the protection of old trees. The Town has allocated specific funds for tree planting and maintenance since the 1900s. Despite the belief that the initiative started in the 1900s, landscapes and trees on Nantucket are threatened by the overdevelopment every housing project (enlargements or building). I found out from Emily Molden during the “*Downtown Trees*” tour, the fine for cutting down a Town tree is one-off payment during night or damaged them so that at the end they have to be removed by the Town and the project can proceed. Most of the trees on the private properties are Town trees. The picture below shows the metal sign that signifies that the tree is owned and protected by the Town.



* “There were approximately 3,000 Indians on Nantucket when the English arrived in 1659” (Philbrick, 1998, p. 115).

landscape was understood as a problem dates back to 1660/61 when the indigenous people for the first time sold the land to the Wampanoag and to the settlers. In fact, the concept of ownership was unknown to the indigenous people. According to their Wampanoag understanding, actually meant borrowing for use (Philbrick, 1998, p. 107). Hence, to keep on using the land they were selling to Englishmen meant you lost your right to use the land once it was sold. Surprisingly, the indigenous people won the land they had sold it, out of fear of what might happen if they objected.

and during the first eight years of island settlement in Nantucket Country Record and Nantucket Public Record starting from 1660 (pp. 46–47). In order to prevent cutting down all historic forest and using up all the island's resources the first laws on tree

shall be made and make use of any Timber on Coatue (without liberty of the town) except it be for building houses and to make folds

shall be spent that is fit for fire- wood. Also, it is concluded that no more Timber shall be fellen for rales and posts except only on the Island at any time of the year Except it be in May and the first week in June..." (Peter B., 2012, p. 46). Also, according to the laws "to be made and make use of any Timber on Coatue (without liberty of the town) except it be for building houses and to make folds and natural resources" (Peter B., 2012, p. 47)

(Peter B., 2012, p. 47).

of Town trees. It is unknown when the Town tree protection initiative began, but according to budgeting records, the Town started earlier, this still remains a gap in Nantucket's history that needs to be filled in with future research. Nowadays, when many laws (including a new house) needs to pass and get the approval from The Tree Advisory Committee. In spite of the existing body, as a result of 300 dollars, hence it happens, from time to time, that the turned down project initiators/owners still cut Town trees. Most of the trees in the Downtown are owned by the city, all of the trees on the sidewalk, but also sometimes even the trees that are protected by the Town.

Nantucket Land Council holds a tree folder with the number on the sign. In the future NLC has a plan of attaching this folder to the new QR coded tree plaque or scanning the tree app so that local community and visitors can read about each Town tree. Furthermore, in the event that the Town must take down a tree due to illness or another reason, the fallen tree is immediately replaced. How important trees are to some of the Nantucketers confirms also the story of the tree relocation at the Polpis Road. So, not only that houses and lighthouses are moved around the Nantucket landscape, but trees are as well.

In the 1960s, native Nantucketers and seasonal homeowners together realized the value of their glorious open space (Palmo, 2018, p. viii). Consequently, the first environmental organization was formed - Nantucket Conservation Foundation founded in 1963, mainly with the objective of protecting the landscape from development. While the Nantucket Land Council was founded in 1974. In addition to two main environmental organizations several other nonprofit conservation and preservation groups are present on the island: The Trustees of Reservations, The Massachusetts Audubon Society, the Conservation Commission, and the town's unique Nantucket Land Bank, Linda Loring Nature Foundation, The Maria Mitchell Association, partly environmental The Nantucket Garden Club as well as ReMain Nantucket that is mainly focused on resiliency when it comes to environmental issues. The Nantucket Conservation Foundation is still today mainly focused on protecting the landscape around Nantucket, while the Nantucket Land Council changed its focus towards bodies of water. As explained by Emily Molden, The NLC Executive Director, on the "State of the Harbor Forum" held on the 19th of July 2022, **EVERYTHING WE DO AND THE WAY WE TREAT THE LAND REFLECTS DIRECTLY ON OUR WATER QUALITY** and hence the term **LAND** in their name still perfectly reflects their focus. The beautiful green laws of private gardens, non-native flower species that need to be watered more than the native species that are accustomed to Nantucket's climate, land fertilizers and many other elements of **LANDSCAPE AS AESTHETIC** come at the great cost for Nantucket's water quality and water resources.

“Since Nantucket’s livelihood is directly connected to the the island, ensuring our waters’ health is a necessity of ferry services. Clean harbor water means healthy eelgrass for food, where scallopers and fishermen can fish, and where they grow oysters. Clean harbor water equals a healthy year-round economy for Nantucketers and Clean ponds, bogs, swamps, salt marshes, and vernal ponds we strive so ardently to protect, strengthening and a Water, fresh and salt, is Nantucket’s true Clean water then, especially on an island with fish (Brace

Unfortunately, the water of Nantucket is still taken for granted and it is constantly threatened by our behavior, mainly on *Guide to Protecting Nantucket Waters*” by JUST CLICKING HERE: <https://www.nantucketlandcouncil.org/wp-content/uploads/> and many other organizations organize free consultancy on the topic of landscaping with native plants and also together *Nantucket*” brochure that can be accessed HERE: <https://www.nantucketlandcouncil.org/wp-content/uploads/Biodiversity/>



Jelena Krivokapic, *Ocean View from Quidnet Beach*, August 2022.

66 * Nantucket Biodiversity Initiative (NBI) was formed in 2004 by: Linda Loring Nature Foundation, the Maria Mitchell Ass
Nantucket Islands Land Bank, the Natural Heritage and Endangered species program of the Massachusetts division of fish
(Peter B., 2012, p. 30).

high quality of all types of water around, on, and beneath
equal importance to that of breathable air and reliable
ss beds. This is where fish and shellfish spawn and hunt
here people can swim, water ski, paddleboard, kayak, and
marine ecosystem and translates into a prosperous
a unique, quality experience for our visitors.
ools provide vital habitats for animals and plants, which
adding to the biodiversity of Nantucket’s natural world.
e lifeblood, essential to all forms of life.
nite water resources should be non-negotiable”
(, 2018)

the land. To learn about more on this topic an how you, as an individual can act upon this problem read the “A Citizen’s
oads/A-Citizens-Guide-to-Protecting-Nantucket-Waters.pdf. In addition to this guide, Nantucket Conservation Foundation
with Nantucket Land Council and Nantucket Biodiversity Initiative* have published “LANDSCAPING with NATIVE PLANTS
ty-Broch-Pages-In-order.pdf .



Jelena Krivokapic, Reyes Pond, August 2022.



Jelena Krivokapic, *Almanac Pond* , August 2022.

In addition to reducing water usage and needing no fertilizers, native plants are also the base for resilient landscapes. Helping to prevent, the floods, the fastest in adjusting to the new climate conditions etc. ReMain Nantucket has taken an active role in the “*Nantucket Challenge*” they have invited Jack Ahern, who is a retired Landscape Dept. Dean from University of Massachusetts. To learn more about it, access the presentation HERE: https://drive.google.com/file/d/16C_DHpPltz-9SbpeGx8_TghIDsA8PLt/view project was initiated by Land Bank and more about it can be found HERE: <https://coastalengineeringcompany.com/portfolio>

Moreover, during my visit to the Brant Point Shellfish Hatchery I learnt that Nantucket voted (in May 2022) to ban fertilizers. The bright green lawns of island properties and the declining health of Nantucket Harbor’s eelgrass has been made obvious. The awareness coming from the Nantucket community is a great sign for the island’s future. Even though nearly 45% of Nantucket is in a coastal zone, facing climate change, including flooding, land erosion, and less rainfall...only by joining forces, as they did with the fertilizer ban, and b



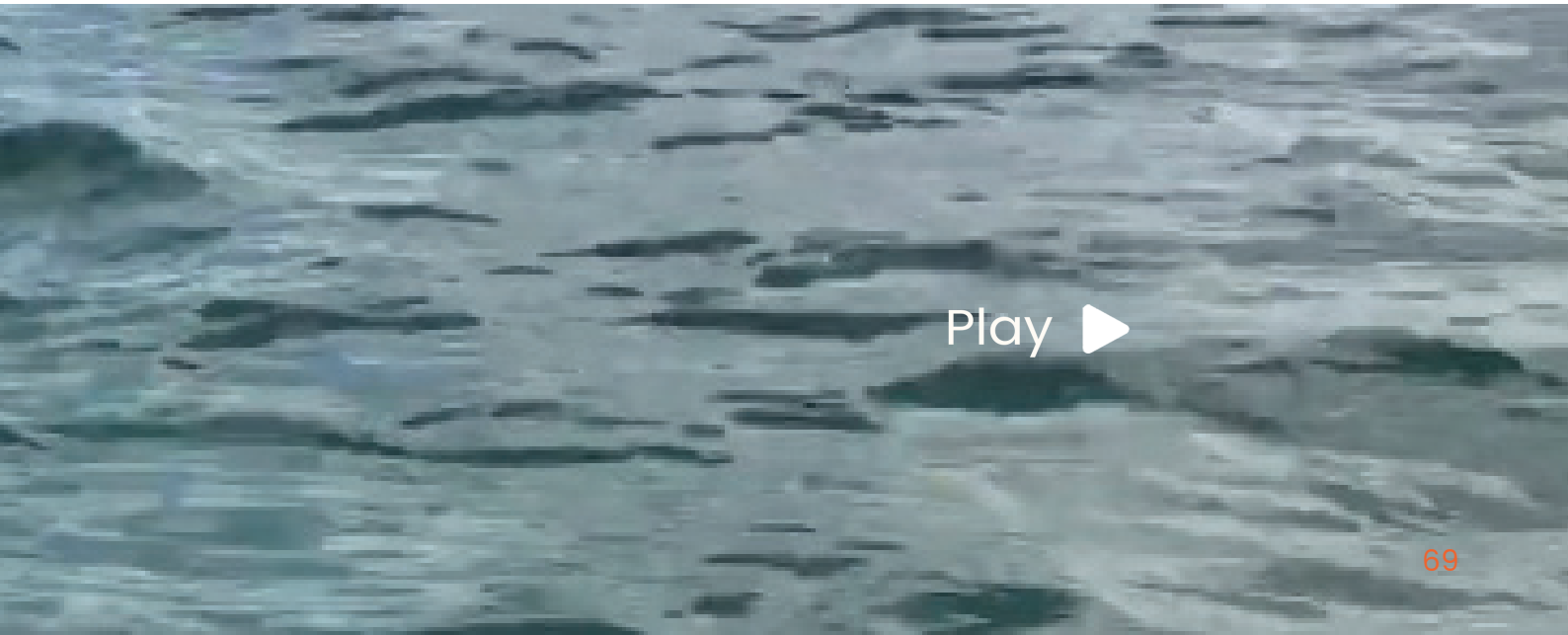
Jelena Krivokapic, *Ocean Surface* , August 2022.



Jelena Krivokapic, *Sesachacha Pond*, August 2022.

Helping with land erosion by holding the sandy ground with the root; Acting like sponges and slowing down, if not fully the role in promoting native plant species for Resilient Future on Nantucket. In their lecture series for “*Envision Resilience*” in Massachusetts to give a lecture about Resilient landscaping and his approach is based on the native plant species. If you wish to watch the video, please go to [https://www.youtube.com/watch?v=6T6/view](#). The example of resilient landscape, public garden, on Nantucket is the Climate Park located on Easy Street. The video is available at [https://www.youtube.com/watch?v=6T6/view](#).

regulators from the island, with the sole exception of farmland. During the 2022 Town Meeting the connection between the island and the mainland is being discussed. The ban is now being processed by the state and it is waiting for the final decision coming from Boston. Nevertheless, Nantucket is protected, the rest of the island is still developing, and the future holds even more challenges due to climate change. Being aware of these problems will Nantucket face its future challenges.



Play ▶



You might assume that this is a completely natural landscape, but

In the 1930s in order to provide an access to the Polpis harbor and
converting it to a freshwater marsh with plants and wildlife associated with
the existence of any other plant species. In order to destroy the
to the marsh in 2008 by restoring tidal hydrology and letting the
road. After the salt water entered the marsh everything was destroyed
is how it looks today. Green and beautiful.

Yet, nowadays, Medouie Salt Marsh is facing a new problem – invasion
that holds the coastal soil against erosion. Without the grass the
removing the crabs and also by implementing the oyster concrete

In my opinion, Medouie Salt Marsh is the best example of how p



It would be mistaken, it is yet another man-made creation. This is a Medouie Salt Marsh located in the Polpis Harbour.

A dike was created to build a road. Over time, this dike road completely stopped salt water from flowing into the marsh, associated with freshwater wetlands. The freshwater conditions allowed the invasive *Phragmites* plant to thrive, endangering the native vegetation and soils take care of themselves. The restoration was achieved by installing a culvert under the current dike (including the *Phragmites*). Step by step, with the patience of NCF, nature recovered and what you see on the photo

is the invasive, nonnative, blue crabs (*Callinectes sapidus*). This crab is eating the native salt marsh cordgrass (*Spartina alterniflora*) and the soil is constantly being washed away. In order to prevent this, NCF is trying to reduce the crab number by capturing and installing concrete castles as “wall protection” from the waves.

Humans not only influenced, but often completely shaped the landscapes around Nantucket.



I must admit that at the end of the research, I had difficulty to summing up the takeout. Finally, I decided to follow up the introduction words, hence I separated the contributions of my research into three scales.

Scale

The research can be used as a Case study that shows the interconnection and strong bounds between **PEOPLE - NATURE - CULTURE**. As well as a case study to further develop the argument around the term “**cultural landscape**” and whether uses is precise or not.

Scale

Recommendation for the local Nantucket organizations: Necessity of establishing collaboration between cultural and environmental organizations in order to protect what is exceptional about Nantucket.

Scale

On the personal scale, I learned a lot about the environment, environmental problems, the melting of the glacier, the formation of the land that followed, cranberries, saltmarshes, whales, etc. through my research. All of it helped me develop new interests, but as well as gain new opinion and attitude towards the management and protection of heritage. Leading me to the personal conclusion that the best managed places, sites, are those that are managed by the local communities (representative of it, that is emotional bound to the site), who are occasionally helped and guided by both natural and cultural experts from diverse fields. Regardless of the site, whether the focus is on natural or cultural it is important to perceive the site holistically and approach it multidisciplinary. In the case of Nantucket that would be an example of the “Milestone Cranberry Bog”, that I believe is on the good path and if given more attention as well as founding could be even greater.

Last but not least, be patient with the play sounds, they should all be working. In case some is not, you may view all of the play indicators and their movies at this link: https://youtube.com/playlist?list=PL5ty06l_GFiru2uui5SR4IUwvCBJ3Civ-

Bibliography.

1. Allen, P. (1986) *An Analysis, Description and Significance of John Roberts Farm 10 Somerset Road, Nantucket*. School Paper PIN 1986 - 141. Nantucket, Massachusetts.
2. Benchley, R. and Trust, R. (2020) *Sconset*. Charlestone, South Carolina, USA: Arcadia Publishing.
3. Bhilbrick, N. (1998) *Abram's Eyes*. Nantucket, Massachusetts: Mill Hill Press.
4. Brace, P. (ed.) (2018) 'A Citizen's Guide to Protecting Nantucket Waters'. *Nantucket Land Council and Nantucket Shellfish Association*. Available at: <https://www.nantucketlandcouncil.org/wp-content/uploads/A-Citizens-Guide-to-Protecting-Nantucket-Waters.pdf> (Accessed: 28 August 2022).
5. Cangelosi, R. et al. (1974) *Cranberry Bog*. School Paper PIN 1974-1. Nantucket, Massachusetts.
6. *Cape Cod Cranberry Growers' Association* (no date) Nantucket Conservation Foundation | Nantucket Strong, Massachusetts Cranberries. Available at: <https://www.cranberries.org/our-berries/meet-our-growers/nantucket-conservation-foundation> (Accessed: 25 August 2022).
7. Chisholm, C., Holzheimer, R. and Robinson, J. (1974) *Nantucket Island. A Natural and Visual Resource Analysis*. Cambridge, Massachusetts: Harvard Graduate School of Design.
8. Dunwiddie W., P. (2001) *Wildflowers of Nantucket*. Nantucket, Massachusetts: Nantucket Garden Club Inc.
9. Dunwiddie, P.W. (1993) *Changing Landscapes: A pictorial field guide to a century of change on Nantucket*. Nantucket, Massachusetts. Massachusetts: Audubon Society & Nantucket Historical.
10. Eyb, S. von (2020) 'Cultural Landscapes: An Introduction'. *41408 Cultural Landscapes*, Brandenburg University of Technology, Cottbus, Germany. Available at: https://www.b-tu.de/elearning/btu/pluginfile.php/345665/mod_resource/content/1/Unit%201%20-%20Introduction%20to%20Cultural%20Landscapes%202020.pdf (Accessed: 24 August 2022).
11. Gardner E., W. and Gibbs, J. (1946) 'NANTUCKET FARMS. Showing the location and ownership as of the year 1850'. Nantucket, Massachusetts: A.E.Hoyle. Available at: [https://nantuckethistory.org/webcat/request/Action?ClientSession=716f0c67:182d903aaf8:-7f84&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_\(DetailRequest\)\[0\]=&ProcessID=6000_3363\(0\)&KeyValues=KEY_m1763](https://nantuckethistory.org/webcat/request/Action?ClientSession=716f0c67:182d903aaf8:-7f84&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_(DetailRequest)[0]=&ProcessID=6000_3363(0)&KeyValues=KEY_m1763) (Accessed: 20 July 2022).
12. Gibson, C. (2005) *Townscape, Landscape, Garden Design Historic District*. School Paper PIN 2005-2. Nantucket, Massachusetts.
13. *History of the Old Mill on Nantucket* [Lecture] (2021). Nantucket, Massachusetts (Nantucket History). Available at: <https://www.youtube.com/watch?v=gihvaS4H8IY> (Accessed: 20 July 2022).
14. Karttunen, F. (no date) 'When did Catalpa trees come to Nantucket?', *Nantucket Historical Association*. Available at: <https://nha.org/research/nantucket-history/history-topics/when-did-catalpa-trees-come-to-nantucket/> (Accessed: 27 August 2022).
15. McManis, D.A. (2010) *Town Farms and Country Commons. Farming on Nantucket*. Nantucket, Massachusetts: Mill Hill Press.
16. Morris Calhoun, A. and Carlisle Coffine, H. (1959) *Oral History Interview with Alberta Calhoun Morris. Cranberry Bogs* [Cassette Tape Collection]. Nantucket, Massachusetts: CT-39B (The Henry Coffin Carlisle Oral History Collection). Available at: [https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_\(DetailRequest\)\[0\]=&ProcessID=6000_3363\(0\)&KeyValues=KEY_m10297](https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_(DetailRequest)[0]=&ProcessID=6000_3363(0)&KeyValues=KEY_m10297) (Accessed: 20 July 2022).
17. Nantucket Conservation Foundation | Nantucket Strong (no date) Massachusetts Cranberries. Available at: <https://www.cranberries.org/our-berries/meet-our-growers/nantucket-conservation-foundation> (Accessed: 25 August 2022).
18. Nantucket Historical Association (2021) *History of the Old Mill on Nantucket* [Lecture]. Nantucket, Massachusetts (Nantucket History). Available at: <https://www.youtube.com/watch?v=gihvaS4H8IY> (Accessed: 20 July 2022).
19. Newell E., A. (2018) 'Nantucket's Agricultural Fairs, 1856–90, Historic Nantucket Fall 2002, Vol. 51, No. 4', *Nantucket Historical Association*, October. Available at: <https://nha.org/nantuckets-agricultural-fairs-1856-90-historic-nantucket-fall-2002-vol-51-no-4/> (Accessed: 20 July 2022).

20. O Connell, P. (1979) *Landscape Heritage of Nantucket*. School Paper PIN 1979-36. Nantucket, Massachusetts.
21. *Oral History Interview with Alberta Calhoon Morris. Cranberry Bogs (1959)*. Nantucket, Massachusetts: CT-39B (Cassette Tape Collection). Available at: [https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_\(DetailRequest\)\[0\]=&ProcessID=6000_3363\(0\)&KeyValues=KEY_m10297](https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_(DetailRequest)[0]=&ProcessID=6000_3363(0)&KeyValues=KEY_m10297) (Accessed: 20 July 2022).
22. *Oral History Interview with Marland Rounsville. Cranberry Bogs [Cassette Tape Collection] (1962)*. Nantucket, Massachusetts: CT-40 (The Henry Coffin Carlisle Oral History Collection). Available at: [https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_\(DetailRequest\)\[0\]=&ProcessID=6000_3363\(0\)&KeyValues=KEY_m10298](https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_(DetailRequest)[0]=&ProcessID=6000_3363(0)&KeyValues=KEY_m10298) (Accessed: 20 July 2022).
23. Palmo, Y. (2018) *Trees, Shrubs and Lians of Nantucket*. Nantucket, Massachusetts: Phuntsok Press.
24. Palmo, Y. (2018) *Trees, Shrubs and Lianas of Nantucket. Volume 2: Shrubs and Berries*. Nantucket, Massachusetts: Phuntsok Press.
25. Peter B., B. (2012) *Nantucket A Natural History*. Nantucket, Massachusetts: Mill Hill Press.
26. Renville, M. and Carlisle Coffine, H. (1962) *Oral History Interview with Marland Rounsville. Cranberry Bogs [Cassette Tape Collection]*. Nantucket, Massachusetts: CT-40 (The Henry Coffin Carlisle Oral History Collection). Available at: [https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_\(DetailRequest\)\[0\]=&ProcessID=6000_3363\(0\)&KeyValues=KEY_m10298](https://nantuckethistory.org/webcat/request/Action?ClientSession=-66e7a476:1821a7515f2:-7f7a&UniqueID=6000_3635_0&TemplateProcessID=6000_3635&PromptID=&ParamID=&TemplateProcessID=6000_1051_1051&PromptID=&ParamID=&CMD_(DetailRequest)[0]=&ProcessID=6000_3363(0)&KeyValues=KEY_m10298) (Accessed: 20 July 2022).
27. 'Sanford Farm & Ram Pasture | Nantucket Conservation Foundation' (2018), 18 December. Available at: <https://www.nantucketconservation.org/properties/sanfordfarmrampasture/> (Accessed: 22 August 2022).
28. 'Tupancy Links | Nantucket Conservation Foundation' (2018), 18 December. Available at: <https://www.nantucketconservation.org/properties/tupancy-links/> (Accessed: 26 August 2022).
29. Tyler, B. (2015) 'Old Mill History', Nantucket Historical Association. Available at: <https://nha.org/research/nantucket-history/histories-of-historic-sites/old-mill-history/> (Accessed: 20 July 2022).
30. UNESCO (2021) *Operational Guidelines for the Implementation of the World Heritage Convention*.
31. *Video Unit 1.2 [University Lecture] (2020)*. Brandenburg University of Technology, Cottbus, Germany (Cultural Landscapes: An Introduction). Available at: <https://www.b-tu.de/elearning/btu/mod/page/view.php?id=210245> (Accessed: 24 August 2022).
32. *Wampanoag Life Ways [Symposium] (2019)*. Nantucket, Massachusetts (Nantucket Historical Association Symposium: First Contact - Indigenous Peoples and the First English Settlers at the Quaker Meeting House,). Available at: <https://www.youtube.com/watch?v=5DOdK4cpT-I> (Accessed: 13 August 2022).

Annex.

This annex contains some of the notes taken during my field research.

Meeting with Jennifer Karberg and Karen Beattie from NCF on July 5th 2022

Nantucket Land Council is responsible for the trees in the urban environment

1800s Pine trees brought to Nantucket

Why did cranberry fail?

- Market price drop
- Mass Growers cranberry associations
- Climate change – Canada is now main country for production (warmer climate)
- Lack of labor force

Book about cranberries: America's founding Fruit by Susan Playfair

Rosa Rugosa is full of vitamin C and hence was used by the sailors in order to decrease the change of getting scurvy. It is a native plant of Cape Cod and was brought to the island by sailors

Daffodil (deer resistant) festival was started 30 years ago in order to bring people in spring

- First were planted down the Milestone Road

Land Bank – 2% of taxes in order to keep up with real estate; 1st in County was founded here and also the first properties were donated, 70 of total property are donations

Class meeting in the Quaker Meeting House

1700-1830 (peak of Quaker religion)

Then money and division happened. They believe in the "inner light" and equality, simplicity

Agriculture was a big part of Quaker life each of them had their own garden next to the house, growing only for family use. Maria Michelle Association should know about it

NCF Native Plant Landscaping Tour 21st of July with Kelly A. Omand

Damage on the plants leaves means that the plant has an active role in the ecosystem, it is being eaten by insects
Honey bees are not native, but there are plenty native bees

Deers eat "just planted plants" because they were grown in nurseries hence they have more nutrition

Good soil for planting can be achieved by adding the sand layer from cranberry bog, then maybe on top compost (but not necessary)

Orange milk weed – flower native

Vikings and colonists medicine with them, that is how many seeds reached Nantucket

Nonnative plants can be referred as "plastic plants" as they have no purpose in the ecosystem they are invisible to insects

Sheep droppings carry seeds, seeds network on Nantucket?

field fisel flower (*Silybum marianum*) – was brought as a contribution to pastures, to rise nutritions for sheep. As well as clover flowers – nutritions

Pigs are great for managing deep roots and digging, rooting, excellent before planting for vegetables

Nantucket Land Council – Planting for Pollinator (initiative)

Golf Course and Farms have the highest number of pesticides

GOLF COURSE AS A LANDSCAPE

Challenge getting seeds of native flowers, so maybe the network as each garden has something so together we have all species and exchange

-hajducka trava -kantarijon - serbian plant names

Salt Marsh Catouie

Norwood Farm Visit with Neil Foley and Allen B. Reinhard on 13.08.2022

75 percent of the NCF land was donated

8 organizations for land conservation – Nantucket Conservation Foundation, Land Bank, Linda Loring Nature Foundation, Massachusetts Audubon Society, The Sconset Trust, The Trustees of Reservations, Maria Mitchell Association, Nantucket Land Council

1918 cars on Nantucket

Beechwood continues on Norwood farm

Open to the public main mission

Tulipo patch – 90 degrees' branches

Depression – wet lands

From Monomoy to Grand Point – polpis – Nantucket Farm Belt

5 different Wampanoag tribes, 3 East 2 Weast, along Polpis road when in 2000 they were digging for the bicycle path they were many archeological founding - 7 villages; 2 were used for more than 2,000 years

Away off Shore and Abram's eyes - Nathaniel Philbrick